In Ten Books. By

MELL; or the Banks

TIME.
No. 67, Blarket-Streehock, The Course of the Robert Politich, A. M. appearing and decided into its the finest Poems mace Paradis Loat; at it discovers seniors at it discovers seniors.

roportion to their rel-as far as practicable, a stance with the differ-be studied; and to

mation of character all the moral influ-on the object in a fect this, it will be at a regular system indispensably necbe spared to promote provement. Instruc-e of education com-her schools; including ench language. al sciences, accompan-

4 to 85 a quarter, ac-in drawing, painting, addition. Fowler, Principal. ES-M. S. S. U. have been reduced in sitory in the basement have induced to the the extended in fluence on have created an im-a, and gives the ability by the vast multiplica-other publications of d are received at the stantly be made of such

, Agent so. Sab. Sch. Dop'y. ARY HERALD and the ORN BONNETS, EAP GOODS. id for sale by JAMES treet, nearly opposite

tin Brilliants-Bland

do.; superfine I shilling—ss and Gloves, 12 1.3 cag 1 1.2 wide, \$3.0 cag 1 1.2 wide, \$4.5 cag 1 cag

orn Bounets—Hats and ., making in all one of Shawls and Leghorn of which will be sold out credit

Vashington Street, has a assortment of plated ARE, which is effecte, on the most reasons-

d to have this article

District Clerk's Office. venty-third day of June of the Independence of muel G. Geodrich, of his office, the title of a proprietor, in the words

ragement of learning, and books, to the auis, and books, to the au-during the time therein titled *An act suppla-for the encouragement maps, charts, and books such copies during the ding the benefits there; and esching historian! (W. Davis, Clerk ict of Massachusetts.

in the broad aisle of Apply to Amos H. April 25.

BOSTON RECORDER

And Beligious Telegraph.

NATHANIEL WILLIS AND ASA RAND, PROPRIETORS, AND EDITORS CONGRESS-STREET, BOSTON, MASS.

FRIDAY, JULY 18, 1828.

Terms \$3, in 6 mo. or \$2,50 in adv.

EDUCATION.

EDUCATION SOCIETY.

NO. 29 VOL. XIII.

The Middlesex Auxiliary Education Society held its 12th Anniversary, in Framingham, on the 11th of June. The Directors met at 10, and the Society at 11 o'clock, when the Reports of the Secretary and Treasurer were presented and accepted .- Officers elected: I. Warren, Esq. Charlestown, President; W. Jackson, Esq. Newton, V. Pres.; Mr. L. Shattuck, Concord, Treas.; Mr. E. P. M'Intire, Charlestown, and Capt. J. Bacon, Newton Corner, Assist. Treasurers. Mr. J. Davis, Concord, Auditor; Rev. W. Fay, Rev. J. Bennett, Rev. S. Harding, Mr. E. P. M'ln-

In the efternoon public religious exercises were held in Rev. Dr. Kellogg's Meeting-house, when an appropriate discourse was delivered by Rev. Sewall Harding, of Waltham, and a collection taken in aid of the objects of the Society. It is hoped the Report of the Society will be attentively read, and that the Society may have more paconage than it now receives.

Treasurer's Report, duly audited. Receipts into the Treasury from the 14th of June, 1827, to the 11th of June, 1825, inclusive. Balance of last year's account, \$114, 99.

Life Manberships: Dea. J. White, Concord, by himself; Dea. N. Warren, Weston, by himself; Rev. J. Bates, Newton, by the Newton Branch Society, \$10 each.

Collections and Donations: Mr. R. Pierce, Woburn, \$6; Gentlemen's Centre and New Bridge District Concert, Do. \$5; Female Centre Conert, Do. \$3. Collections at the ann. meeting n Framingham, 1828, \$12,09. Sundry payments to Mr. M'Intire, As. Treas. Com. of the Fay Scholarship, \$342; W. Cambridge Branch Soc. \$13, 27. Charlestown Fem. Rel. Char. Soc. \$30.

Annual Subscriptions: Hon. S. Hoar, Concord, 1828, \$5; Rox. D. S. Southmayd and Dea. J. Vose, Concord, 2; Members in Bedford, by E. Stearns Esq. \$8; Mr. S. Fletcher, Woburn, for 1827 and 8, \$2; Rev. R. Hurlburt, Sudbury, 1828, \$1; Rev. C. Fitch, Holliston, 1828, \$1. -Life Members, \$30; Collections and Donations, \$376.36; Annual Subscriptions, \$19. Total, including the balance of last year, \$540,35 .-Payments. Paid the American Education Society, \$100; Paid Do. \$345, 27; Paid for printing Constitution, Circular, &c. \$9, 48. Total, \$454,75. Balance now in the Treasury \$85,60. REPORT.

The Directors of the Middlesex Society for Educating Pious Youth for the Gospel Ministry, impressed with the goodness of God in preserving their unprofitable lives and the lives of so many of their beloved Associates another year,—would first of all unite with them in offering to Heavtheir most cordial ascriptions of thanksgiving

The object, dear Brethren, for which we are associated, must commend itself, it is believed, to everypious and well informed mind, as one, of the greatest importance both to the church and world of any which can claim the attention of

men toon earth.
In presenting the Society with their Report for the yeir ending June, 1828, the Directors, while they preceive some things which are just occasion of reget, are led to contemplate others, which shouldnot only awaken gratitude to heaven in every lreast, but encourage and excite to contin-ued and increased effort in pursuit of their be-nevolent object. While they would not conceal, that to hem it is matter of lamentation that their past enleavors to awaken in the friends of the Societythrough the county a deeper feeling, and to excit them to more united and systematic effort insecuring its object, have not been productive of greater success, they cannot but re-joice and take courage from the consoling belief,

that their labors have not been wholly in vain. From he records of the Treasurer it appears, that since this Society was first formed, the sum of \$2749,17 have been collected within the Counthe excention of incidental expen paid over to the Parent Society-\$445,27 of which were transmitted the last year-and there is now in the Treasury the sum of \$85,60 in readiness to be transfered, at the order of the Direc-In justice to the County, it should also be stated, that what has been collected in many of its towns in aid of our object, has not gone thro our Treasury, but been transmitted directly to the Treasury of the National Society, -which, if added to the foregoing sum, would very materially in-crease the amount. If after all, this sum be viewed as lamentably small, considering the extent and ability of the County, & the immense magnitude thing; and we desire to rejoice if we have been honored as the humble instruments of aiding this

glorious cause but in the smallest degree. But however little the success which has bitherto attended the efforts of this Auxiliary,-we cannot forbear to congratulate our brethren and County, on the present prosperous state of the Parent Society—which is now rapidly rising in the estimation and confidence of the intelligent, and receiving the patronage of the pious and be-nevolent in almost every section of our extended

[Admonished by our limits, we here omit a por tion of the Report, which relates the proceedings of the National Society as recently published in our columns. After stating the moral desolations of our country, and the loud call for laborers at

home and abroad, the Directors thus conclude.] These, Brethren, it is believed, are incontrovertible facts;-and what powerful motives do they offer to the friends of Education Societies in every part of our Country to continued and increased effort in carrying forward their sublime and benevolent object? Where else but to these Institutions are our foreign and domestic Missionary Associations to look for a supply of suitable men to carry into effect their sacred enterprise? Where else are our own American churche which are daily rising into existence and spreading themselves, with the unexampled increase of pulation, over the immense regions of our estern Territory, to look, for suitably qualified Pastors and Teachers? Not surely to our Colleges in their usual course of operation. Scarce-ly are they able to supply the numerous vacan-

of poverty, ignorance and vice—among families, of therewise. What then is to become of our new-ly settled territories?—of the increasing millions of immortal beings, who are daily spreading themselves over our western wilds? Where are they to look for Pastors and Teachers, to guide them to Him whose blood cleanseth from sin, and to break to them the bread of life, but to the factories which are annually occasioned by death and of poverty, ignorance and vice—among families, destitute of the Bible, and all other religious books, and in some cases, without a book of any wheels to retard their approach. In Thomaston also is a powerful revival, the first fruits of which to the amount of fifty persons, have been received into the Constitute of the Bible, and all other religious books, and in some cases, without a book of any wheels to retard their approach. In Thomaston also is a powerful revival, the first fruits of which to the amount of fifty persons, have been received into the Constitute of the Bible, and all other religious books, and in some cases, without a book of any wheels to retard their approach. In Thomaston also is a powerful revival, the first fruits of which to the amount of fifty persons, have been received into the Constitute of the Bible, and all other religious books, and in some cases, without a book of any wheels to retard their approach. In Thomaston also is a powerful revival, the first fruits of which to the amount of fifty persons, have been received into the constitute of the Bible, and all other religious books, and in some cases, without a book of any wheels to retard their approach. In Thomaston also is a powerful revival, the first fruits of which to the amount of fifty persons, have been received into the constitute of the Bible, and the first fruits of which to the amount of fifty persons, have been received wheels to retard their approach. In Thomaston also is a powerful revival, the first fruits of which to the amount of fifty persons, have been received into the constitute of the of immortal beings, who are daily spreading themselves over our western wilds? Where are they to look for Pastors and Teachers, to guide them to Him whose blood cleanseth from sin, and to break to them the bread of life, but to the labors of Education Societies?—and how are these less its property of the state of th

mense increase of means?

What then may reasonably be expected, in aid of this sublime object, from the churches and friends of humanity in this extended, intelligent, and able County? Instead of a few hundred dollars, should there not be as many thousand annually devoted to this sacred cause? This, nually devoted to this sacred, cause? This, Brethren, is a question of most solemn import—a question, which may involve the eternal destiny of thousands and thousands of immortal beings, and should therefore, come home to every man's conscience, and be kept in continual view, till it has obtained an answer, which will bear the scrutiny of the judgment day.—Let this society then, humbled for its past inaction and want of success, awake to a deterer feeling, in view of then, humbled for its past inaction and want of success, awake to a deeper feeling, in view of the immense responsibility it has assumed,—and let every member and every friend of man in every part of the County, in the fear of the Lord and in the exercise of a ienovated sympathy for the millions of his beloved country-men, who are famishing for the bread of eternal life, resolve, by the help of God to be more active and units. by the help of God, to be more active and untir-ing in his endeavors to secure its holy and benev-olent object.

TRACTS.

DISTRIBUTION OF TRACTS.

In the spring of 1827 and 1828, the Committee of the American Tract Society, Beston, placed a few pages of Tracts in the hands of several of the students of the Theological Seminary, Andoowing are items of their reports which have lately been made.

One year ago, says one, I received 3000 pages One year ago, says one, I received 3000 pages. I gave a little girl one of each number that I had. She lived in a destitute neighborhood. I told her to lend them. They passed through the families of a very vicious neighborhood, which was secluded from other inhabitants. They neither went out to meeting nor had preaching among themselves. This spring there was a powerful revival among them. It commenced without their enjoying the stated means of without their enjoying the stated means of grace. It cannot be traced directly to the influence of Tracts, but those who are acquainted with these publications cannot but feel when they see, such effects from no other apparent cause, that they were silent sermons to the con-

ciences of many.

I was happy to learn from the little girl that she had lost none of her Tracts, but still kept them to lend. I made small additions to her

TRACTS THEIR OWN ADVOCATES.

I presented a few to a alergyman, who knew very little about them, (which I fear is too often the case) and who had strong prejudices against them. A short time after I visited his parish, and found that he had read the Tracts and was much pleased with them; had put them into the much pleased with them; had put them into the Sabbath School for general circulation, and was now ready to recommend to his people to form a Tract Society, a meeting was called, and a society formed under very favorable auspices.

Another case. A lawyer, of some eminence in his profession, who told me a short time since that he never read two Tracts in his life, being the profession of the profession of the profession.

in a neighbouring town was induced by a friend to attend a meeting appointed for the formation of a Tract Society. He went with a determination not to give a cent. He however gave one dollar. After his return he sent for 50 cents worth of Tracts, and the next day spoke to me

for the six volumes.

From the same. A Tract, "The Progress of Sin," was given by a Deacon to a young lady as she was passing from meeting. As soon as she arrived at home, she seated herself to read the Tract. She was much offended, when she had read a few lines, and threw it upon the floor. A few minutes after she took it and began to read again. But being again and again dis-pleased, she threw it down several times before she had finished it. The next morning on seeing the Deacon approach the house, she resolved to express to him her indignation. But before he entered, the thought that it was done for her benefit and that he was influenced only by regard to her best good, diverted her from her purpose; and the conviction of conscious guilt succeeded her anger, and she is now an exemplary Christian in the same church with the Deacon, who reported the case to me.

In the same town a young man accidentally took up the Tract, "Serious Thoughts on Eternity." Before he had finished it, conviction fastened upon his mind, which never left him, till he found rest as he hopes in the Saviour. During his serious impressions this Tract was read daily, and he first found peace, while on his knees reading the Tract and calling on God in prayer. This Tract had been procured about a fortnight before. I was also informed that the Swearer's Prayer" had recently been blessed to the hopeful conversion of two young men in

Another Report says, I have reason to hope that some of these pages may be the means of kindling up the light of Christianity in some of the henighted cottages where I left them, I und one individual who was just beginning to rejoice in the hope that she had found true peace in believing. She said she had been greatly assisted by the Tract, entitled "The Way to be

In one place, says another Report, the minister told me that he and some of his good people were astonished at the interest which the people in one neighborhood seemed to take, in re by attending religious meetings in such numpers, &c.; a fact which had not been true in former years. At length they came to the following resolution, which I doubt not is the correct one. A lady in the neighborhood had taken so much interest in the Tract cause, that she had induced every family to procure and read many of these private instructers.

THE WORTH OF A DOLLAR. The 1000 pages of Tracts, which I received at the close of last term, I took with me into the county of Strafford, N. H. whither I went on an agency for the County Bible Society. I distribated these in less than three weeks, and nearly as many more, which I obtained in New Hamp-shire. My business called me into the dwellings

hors of Education Societies?—and how are these In many instances tracts were received with an Institutions to supply their wants without an imeagerness, which astonished me; in every instance, with expressions of gratitude. My transient visit in each place rendered it impossible to ascertain the effects. The thankfulness with which they were received, and the avidity, with which they were received, and the avialty, with which they were immedaitely perused, authorises as to predict a happy result. One tract especially, "The worth of a Dollar," has been of essential service to me, in the business of my agency. I usually read this tract, in the evening to the family, where I speat the night, and seldom failed of obtaining a donation for the Bible Society, before I left in the morning. In one instance my solicitation for aid was met by a score of objections which were urged with much score of objections which were urged with much vehemence by the lady of the house. All my attempts to remove these objections were apparently fruitless—the case seemed a hopeiess one. In the evening I read "The worth of a Dollar" to the family. This took hold of their feelings, and as I was about to depart, the woman addressed her husband, "Have you got any money?" No, "But" continued she "this man must not go without something—here is a Testament, which I have lately bought and I have another—take this and give it to the next destitute family you find, and may it prove as valuable as the Degeon's doland may it prove as valuable as the Deacon's dol-lar, which you read about last night." Andover, June 17th, 1828.

PRISON DISCIPLINE.

For the Boston Recorder.
PRAYER FOR PRISONS.

Extracts of Letters from the Chaplain of the Prison at Auburn, under different dates.

April, 1826—"Relative to my success here, I cannot say to you what I should greatly rejoice to say. I wish I could tell you that multitudes were anxiously inquiring, and that many were rejoicing in hope. I wish I could tell you that this place of moral desolation was becoming as the garden of God. I endeavor to labor faithfully in season and out of season. I endeavor to commend these poor outcasts to the mercy of God in Christ. But my strength is all weakness. I try to hang on the Almighty arm of the Saviour, He is all my hope and all my confidence. I can say however that the conduct of the convicts as a body is remarkably good. They appear to listen to instruction attentively and with interest, and there are some who appear to have prefit.

est, and there are some who appear to have pretty deep feeling relative to the great subject of their salvation. I hope not to labor wholly in vain. I entreat your prayers in my behalf and the pray-ers of all who can pray in faith. These dry bones can live if God but will it."

can live if God but will it."

June 16, 1826.—"Ob. my brother let us pray the God would come into this place is all his glory, and that he would in sovereign mercy visit this Prison. What glory would redound to his blessed name should these cells become little Bethels, where like Pauland Silas, these poor outcasts should nightly sing praises to the Saviour "who had loved them and redeemed them with his blesse." And my dear friends these things with his blood." And my dear friend these things can be. I had almost said they must be. There are some Christians here who are praying for such an event. It is beginning to be the subject of prayer in the village. I have tried to urge the importance and duty of praying for this Prison on Christians and Ministers in this vicinity. I hope they are beginning to feel it. Let me say to you, brother, pray for us. Let me say to those who compose your society, Brethren pray for us. Blessed be God the work is his. He

can perform it and if his children pray as they ought he will perform it."

Sept. 1826.—"I rejoice that any who know the Sept. 1820.—"I rejoice that any who know the way to the throne of grace are awaking to the importance and duty of praying for the spiritual welfare of those who are the inmates of prisons.

This is a subject on which I have thought much and felt much, and I am happy to say that I think some Christians in this vicinity are in some degree alive to this subject. I have done what I thought I could do to make Christians feel the duty of praying for the convicts in this Prison.

And yet I know how very little is felt or done in comparison of what might and ought to be done. Sometimes I feel a degree of discouragement and almost despair of any success in my labors .-And then again a ray of light will dart through the surrounding darkness and inspire me with a degree of courage and hope. Were it not that it is "The sword of the Lord and of Gideon," that is to do the work, I should have no hope. feel how weak Gideon alone must have been and how feeble I am. But even Gideon with the sword of the Lord could make the whole camp of the Midianites to tremble. I am therefore bo o draw the conclusion in regard to myself, that I have not done my duty; that I have not pray-ed the prayer of faith; and that I have not had those agonizing desires for the conversion and salvation of these souls that I ought to have felt.

And yet I cannot help feeling that God has not left himself without witness even here that he is a God of power and a God of mercy."

May, 1827. " I have nothing new to write you Every thing is as pleasant and encouraging as formerly, & I think the Institution on the whole in a admirable condition. I cannot but hope that the Lord will yet visit us in the plenitude o his mercy, and make a multitude of these bones which are very dry to assume sinews and flesh and life to the praise of his glory. He can do it and here is all my hope. Let Christians pray more for us, and who knows but the Lord may pour us out a blessing that there shall not be

room to receive it." Feb. 1827. " Our prison I think I can say, without hesitation, is in all respects but one in a very admirable condition. It is really delightful in such an Institution to witness the sobriety, regularity, order, industry and neatness, which every where prevail. But, alas, one thing is yet wanting, the visible and powerful influences of the Holy Spirit to awaken, convict and convert, there has been this fall, one very hopeful and interesting case of conversion in the Sabbath School. The subject is an intelligent man and appears thus far remarkably well. There are some others who appear solemn and often deeply affected. When shall we see the glory of the Lord discharge the state of the Lord discharge the lord discha played in this wilderness of moral desolation and When will it bud and blossom as the Oh that the time may be hastened. times I fear that my own stupidity and unfaith-

HOME MISSIONS.

From the Vermont Chronicle.

Cause of Domestic Missions rising in Vermont. MR. TRACY,—I am desired by my Brethren to report to you the progress of an effort for the supply of the destitute in this state, with the Bread ply of the destitute in this state, with the Bread of Life; and I do it the more willingly, because I view this effort as an example worthy of the state, the times and the ciject in view. It contemplates the planting of forty missionaries, for a year each to begin, over as many of the most promising fields of missionary labor, now vacant in the state; and placing \$4000, by the 1st of September next, at the disposal of the Vermont D. M. Society, to effect it, as fast and as soon as the laborers can be obtained; and thus at once the laborers can be obtained; and thus at once

going for the whole in this thing.

Of this sum, as arranged by men of long and large acquaintance in the state, one half is expected from the Congregations and Auxiliary Associations on the west side of the mountain, and the other from those on the east. The first half is already taken up, and will be seasonably sand the other from those on the east. In early sentin;—one half of it in the Congregations north of the south line of the County of Addison, and the other half from those south of that line.—The effort, as arranged, has been laid before the three Consociations comprising nearly all the churches west of the mountain, and already also before a large number of the congregations; and God and his people give it favor. It has been apportioned out in specific sums to the congrega-tions; and, while with one consent they approve of this feature of the plan, that all may have a share, and none be burdened; (II. Cor. 8th and 9th chaps.) they wonder that it comes so lightly on them individually. The ministers and delegates voluntarily act as agents for obtaining it in their own parishes and neighborhoods (to save expense where it is not necessary), and give every assurance that is asked or desired, that the ery assurance that is asked or desired, that the respective amounts will be fully and seasonably sent in to Samuel Hickok, Esq., Treasurer, Burlington; and for aught I see, the Board may be looking up good missionaries, and the destitute Congregations, needing help, may, by timely and efficient exertions of their own, be showing

and efficient exertions of their own, be showing themselves worthy of it, and asking for it.

Yes, the \$2000 is provided for; and with no propriety can we doubt the willingness of our brethren or the East side of the mountain to do their part of the work. They will not think less of the effort because their brethren on the West have set the example; and they have all, save the five counties on the west line of the state, from which to raise the remaining half (\$2000) of the amount.

Brethren, then, come on, for it is your life; and let the meeting of the Convention in September next, witness the completion of the effort. The Rev. L. G. Bingham, accredited from the Amer-ican Home Missionary Society to co-operate in the cause in Vermont, will be at Windsor soon; the cause in Vermont, will be at Windsor soon; and, as arranged, will give you about four weeks service (the time which by the solicitations of the brethren here I have spent on this side), in such way as shall be thought most advisable.

Saying this, I resign the conduct of this effort, in behalf of the beloved state of my nativity, to better hards in deposit of the Services.

better hands, in devout confidence that Septem-ber next will see it accomplished; and in a way too, that shall be another example in proof, that the period is drawing near, when laborious agencies shall not be needful, for the mere gathering of the "silver and the gold," which may be requisite for fulfilling the command of our ascending Saviour, "Go ye into all the world and preach the Gospel."

I am, in haste, yours in the service of the hurches, MILES P. SQUIER,
Agent of the Am. Home Missionary Soc.

INTELLIGENCE.

RELIGION IN MAINE.

from the Christian Mirror.

[From the recent origin of the General Conference, the returns were necessarily imperfect. The reports refer to different times, in some cases several months ago, being from the latest meetings of the County Conferences.]

York .- This is the oldest Conference in the State, if not the first in the world fashioned after the existing model. A good measure of prosperity has attended its exertions. It comprises 20 churches, of which 16 have pastors, and 4 are destitute. The whole number of Orthodox Congregational churches in the county is 24. Whole number vacant, 7. Seventeen churches reported 999 members; net addition during the year, 165. During the year, 6 of these churches, and one not belonging to the Conference, had been favored with the special influences of the Holy Spirit; and as the fruits of those glorious operations, have received from 13 to 54 each. There is now a powerful work of God in the town of Lebanon which has already afforded and promises still to afford farther accessions to the church.

Cumberland.—The whole number of churches

in this Conference is 31; of which 13 are desti-tute of a settled minister. Number of members 2404: net increase, 281. The churches most 2d and 3d in Portland. At present, the church in Otisfield, Brunswick, and Freeport, are not without some indications of the special presence

Lincoln .- There are 14 churches in this Con ference, three without the ministry. At the last meeting these churches contained about 1000; net gain, 43. Since that time the accessions have been very considerable, and the number of converts comparatively great. In Edgcomb, at the present time, there is considerable attention to religion: about 35 have obtained hopes, and others are anxious. In New Castle a work of grace has commenced, and ten or twelve give evidence of a new heart-many are inquiring. In Waldoboro' there has been a very general at ention to religion; several have recently been added to the church. It is now some months since this place was visited with the effusions of God's Spirit. It has been a remarkably still work. More than eighty entertain a hope that they have been renewed, and of most of these favorable hopes are entertained. The work is still

refreshing from the presence of the Lord. It is thought, that in Wiscasset especially, the revival has been the most powerful and extensive ever known in the county. This section of the State has never before been blessed with so general an attention to religion, as has been witnessed since

the commencement of the present year.

Kennebec.—Fifteen churches belong to this
Conference, which at their last meeting, contained 976 members. The additions for the preceding year were S1. The removals 35. Instead of rejoicing over new converts, and congratulat-ing each other on the enlargement of Zion, the brethren were called to lament over the diminu-tion of their number. Their confessions and lamentations were not disregarded by the great head of the church. The Lord has begun to revisit this portion of his heritage in mercy. Farmington is sharing largely in spiritual blessings. In this place not less than 44 have recently professed a hope; and, what is quite unusual, 28 of these are males.

Hancock.—West of the Penobscot in the county of Waldo are five churches belonging to the Hancock Conference, containing 287 members net increase for the year, 18. Only two of these Belfast and Prospect, have pastors. Eastern side of the Penobscot, returns have been received of the Penouscot, returns have been received from seven churches, containing 327 members. Three of these churches are destitute of pastors—net increase, 21. Neither of these churches appears to have been visited with the effusions of the Spirit, except that of Ellsworth, to which 27 have been added. have been added.

Washington .- There has been no Conference formed in this county; but such a measure is in contemplation, and will probably be effected becontemplation, and win probably be enected be-fore many weeks. No particulars have been communicated respecting the state of religion in this frontier county. It is known generally that its religious prospects are brightening; and that two or three of the churches are about having the ministry permanently established among

Oxford .- In this Conference are 17 churches, Oxford.—In this Conference are 17 churches, 6 of which are without the stated ministry. In these churches, at their last meeting, were 875 members; of whom 76 had been added the year previous. In Rumford is a powerful revival of religion; and in four other places unusual attention. The good cause is evidently on the advance.

rance. Somerset .- Several Churches in this Conference have enjoyed a refreshing from the presence of the Lord. In Monson and Industry are pleasing indications of the presence of the Holy Spirit. In the latter place about 20 have recently obtained a hope in the pardoning mercy of God; many more are inquiring. In this Conference are 447 church members—added during the year previous to the last meeting, 37.

previous to the last meeting, 37.

Penobscot.—Ten churches are connected in this Conference—four of them fooble, and destitute of the stated ministry. They number 493 members, of whom 183 were added the last year. Revivals of religion are in progress in three pla-ces—as the fruits of which about 250 already indulge a hope of salvation, and many are still in an anxious state.

For nearly a year preceding the month of March last, the church in Bangor had been laboring under trials peculiarly distressing. The state of religion was low, cases of discipline were almost constantly on hand; and some, "who once seemed to be pillars" in the church, were excluded for scandalous offences. The first Sabbath in March, the last case of discipline having been disposed of, the ordinance of the Supper was administered. At the close of public worship, the male members of the church were requested to meet the next evening in the "conference room." An unusual number attended, and a great change appeared in many of the church. It was a season of deep interest. Those who had been the most cold and stupid, came forward and confessed their sins with tears. Soon after the church began to rejoice in the anticipation of a revival RELIGION IN MAINE.

Report of the General Conference, rendered at had not sufficiently humbled themselves, a fast their meeting in Gorham, June 26th; abridged was appointed, which proved a season of deep ted to the purposes of prayer and self-examination. The succeeding week, the children of God were bowed down to the dust under the weight of their sins. "There were great searchings of heart." One of the most active and deroted members of the Church entered the study of his pastor, exclaiming, "There seems to be but a step between me and destruction!"

A meeting was appointed for religious inquiry, and attended by nine persons, all males; all in middle life, all heads of families, and among the most respectable, substantial business men in the village. The interest in the great conin the village. The interest in the great con-

to four hopeful conversions occurred daily.
On the first Sabbath of June, 21 persons, the first fruits of the revival, were received into the congregational church. About 60 others are indulging the hope that they belong to the kingdom of Christ. Nearly one half of these are heads of families. Other denominations in the town have shared in the good work; and it is supposed, that not far from 160 souls in Bangor have been made the subjects of divine grace since the first of March last.

The Revival in Bangor had been in progress but a few weeks, when there appeared signs of no doubtful character, that the Spirit of God was beginning to move on the hearts of sinners in Brewer. The seriousness, which commenced in that part of the town nearest to Bangor-from which it is separated by the Penobscot river, has been rapidly extending and now exists in different degrees in all parts of the town. There are not less than forty who have expressed some hope, and not less than 120, in different stages of eling, attend inquiry meetings.
In Orono, also, there is unusual attention to re-

[To be concluded.]

BAPTIST DOMESTIC MISSIONS.

The general Baptist Convention of Connecticut met at Hartford, June 7th. The Board of Managers reported the following particulars. During the past year 15 missionaries have

been employed in different sections of the state. Some for the year, others for limited periods. In some cases specified, appropriations have been made by the Board, to feeble churches to enable them to maintain the stated means of grace, and others have been occasionally supplied. Many

have been the trophies of divine grace. souls have been made willing in the say of God's power. Many have been the convents which the faithful missionaries of the cross have been per-mitted to, baptize in the likeness of a Saviour's death during the past year. But notwithstanding the results already produced, by the united labors of the ministers of Christ, and all the means of grace which have been employed, there are many destitute portions of our Lord's vine-yard that lie waste, and many are the calls from various sections, "Come over and help us."

The number baptized the year past, by 7 of the missionaries in the employment of the Board, is 157 .- The number of Churches constituted under their labours is S-One at Brooklyn, one at Windham, and one at Goshen. Besides these, some languishing Churches have been revived The number of Bible Classes formed by them, is 5. The number of Sabbath Schools is 7.

FOREIGN.

BOMBAY.

Extracts will now be made from a joint letter of the Missionaries, written about the middle of December last. Mis. Herald.

Feeling the importance of having a written exhibition of the duties involved in a profession of Christianity, for the perusal and signature of natives, when they are received as members of the church, we have drawn up an outline of these duties, in the form of a confession and covenant, in the Mahratta and English. Our own little number, and two soldiers who live near us as pensioners and with whom we have long had fel-lowship, have signed it as a new bond of union and pledge of devotedness to Christ. We have received no farther intelligence from our absent member Kaderyair and the excommunicated Manuel has not been reclaimed. Omar, a tan-ner, of whose piety we had and still have some hope, was publicly baptized in June last: but having been induced to believe, that by refraining from any public profession of Christianity at present, he shall procure a comfortable settlement in life for his two brothers, and having been severely threatened by them and by his neigh-bors, in case he should visit us, or receive us at induced to absent his own house, he has been himself entirely from the public worship of He is, therefore, under our censure, and we have used with him every means of discipline excepthat of public excision. This we have hitherto deferred, having some hope that he may yet be reclaimed, since he professes to practise some of the more private duties of Christianity.

the more private duties of Christianity.

The second edition of the Mahratta New Testament had advanced in the press as far as the middle of Luke. A second edition of 10,000 copies of the Mahratta Tract, entitled "Scripture History," was about being issued: also as edition of Watts' Catechism, in the Mahratta language. A second edition of a Tract exhibiting the history of our Saviour had been printed for the District Committee of the Society for promoting Christian knowledge.

During the past year, 1,500 portions of the Scriptures, and 7,300 religious Tracts, in the Mahratta, had been distributed. These were published by the mission. Besides these, about 500 of the District Committee "Fracts were circulated by the mission, and about 200 of Guzerattee Tracts, and 50 of the Tract called "The Heavenly Way" in the Hindoostance language.

in the Hindoostanee language.

The number of Schools under the care of the mis-The number of Schools under the care of the mission, was 26; — sixteen for boys, and ten for girls. The latter are generally instructed by females. The diminution in the number of boys' schools, was owing to the fact that several had been surrendered to Mr. Mitchell, Church missionary at Tamah, and also to the reduced number of the missionaries, and their various and oppressive cares. The following remarks on specific appropriations for the support of schools, are recommended to the particular notice of the patrons of this mission. After stating that they are attentive to all specific appropriations of this kind, the writers proceed:

the writers proceed :

In regard to those who contribute for the sup particular schools, we earnestly reques them not to expect communications from pecting those schools, as more used duties press we cannot be very precise in our appropriations The teachers, the pupils, the attainments, the numbers in each, and even the place of the school, are necessarily liable to continual changes.— We must presume that donors to any one of our objects, are friends to all of them; and that, de siring the salvation of men, they would not have us neglect greater duties for those which are less important, although the latter may relate more directly to themselves. We cannot engage be fore-hand, that the expense of any one school shall be a definite sum; nor do we think that we ought to engage to take the superintendence of schools beyond a certain extent, if at all. believe we shall most effectually serve the cause of our Saviour, when left free to attend to the several objects of our mission in that proportion, which circumstances shall from time to time require, and in such manner that they may all con-spire in the highest degree to build up the kingdom of our Redeemer in this country.
Our number of charity scholars remains the

same as when we last wrote; and we do not consider that our duty at present requires an in-crease. If we preach the Gospel, and availourselves of the powers of the press, we must be absent from our houses a considerable part of the time; & if our wives superintend schools for native females, they must also be absent a portion of eve-We cannot therefore, pursue the object of educating children in our families, without neg-

lecting objects of greater promise.

We rejoice to be strengthened by the arrival of Mr. and Mrs. Alien, and that Mr. and Mrs. Stone and Miss Farrar may ere long be expected from Calcutta. Yet we cannot but hope, that these are not all the churches will immediately furnish. Places vacated by death, and perishing millions around us who have never heard of the Gospel, are continually calling for laborers.

It is stated in this communication, that Mr. Fyvie, the Surat mission, was expected to return to England on ac count of impaired health, and that Mrs. Salmon, of the same mission, died in June 1827. The Scottish mission, south of Romlay, had been strengthened by the arrival of Mr. Nesbit. Mr. Taylor, now the only missionary at kelgaum, had been cheered by five hopeful converts in coase-queries of this labors. Mr. and Mrs. Chater, of Colombe of this labors. in Ceylon, were at Hombay at the date of the letter, on account of the illness of Mr. Chater. He had spent twenty-two years in India.

MADAGASCAR.

We see in a great many papers an article which the National Gazette quotes from the Sydney Gazette, as something very curious and interesting. It informs us, that a certain Captain Barnes had undertaken "the arduous and dangerous task of penetrating into the interior of Madagascar;" that "it was not without considerable difficulty, that he obtained permission to proceed to the capital of Radama, the King of the whole island, situated near 500 miles in the interior;" that "this journey over a country never before passed by an European, its almost trackless wastes, and over mountains and morasses of indiscribable difficulty, he effected in safety; and on reaching the capital he was received with great courtesy by Radama, with whom he became so great a favorite that he remained with him for upwards of five months." &c. &c.

Now, after reading all this, would one support that English missionaries and an agent of the British government, had resided at this same capital of king Radama, for several years; that they had all been " great favorites" with him, and that the missionaries had, two years ago, established more than 30 schools under his patronage? We mention this to show that those who would

keep along with the geographical discoveries of the age, must pay some attention to the proceedings of Christian missionaries.—Vt. Chronicle.

IGNORANCE AND PRIESTCRAFT IN SAVOY. Extracts from the speech of Mr. Van Vechten, of Schenectady, before the American Bible Society,

May 8, 1828. I have had the happiness to witness the surprise and joy with which children of ignorance and superstition make their first approach to the heavenly treasure. It was among the peasants of Savoy. They had never seen the light of life but through the distorting media of human invention. As I was distributing Tracts among them, and conversing familiarly on the idolatrou them, and conversing laminary to the character of their religious rites, I requested them to examine the Scriptures for themselves. They seemed never to have dreamed that they were endowed with faculties sufficient for the purpose. They seemed to have supposed that those writings were either too sacred, or too mys-terious for the immediate inspection of the laity. When I assured them of the contrary, and men-tioned the fact in our country, that we put them into every man's hand for himself to search, they listened with a gladsome kind of eagerness, and then I showed them certain passages in a pocket New Testament which I carried with me, they eemed suprised to see them so plain—they seemed to have made a discovery, and to rejoice to find themselves in possession of faculties and privileges of which they had not before been con-

The counterpart of this scene I witnessed in the same province, when in conversation with a number of priests, they again and again avowed the doctrine, that it is improper to put the Bible into the hands of the common people: "They will not understand it aright," was their appre-hension; "they will make an improper use of it: it is better for the church to prepare books drawn from the Bible, to show the people what it teach-es." Travellers accordingly find papal countries filled with breviaries and catechisms, but destitute of the Scriptures. The Scriptures are not to be found among the people, and they are not to be found in the book stores. I was anxto procure an Italian Bible for my own use but in vain I searched, until after three months was enabled to procure one from an agent of the British and Foreign Bible Society, at Leghorn, which happens to be a free port.

SANDWICH ISLANDS.

The Christian Church in this country, and the public at large, are acquainted with the hostility which our Missionaries at some of the Sandwich Islands have suffered from the hands of ungodly foreigners, principally Englishmen and Americans. Their lives have been more than once endangered by the violent attacts of seamen, merely because the progress of the gospel among the natives had induced the chiefs to adopt some new regulations, by which the licentiousness of the foreigners received a check. The Rochester Observer contains a letter from Mrs. Bingham to her friends, by which it appears that their sufferings and dangers were renewed near the close of 1827, and that they were felt at two of the stations; at Lahaina on Maul, and Honolu lu on Oahu.

It appears that Mr. and Mrs. Bingham left their station at Honolulu on the 10th of July, on account of the debilitated state of Mr. Bing. ham's health, and spent about two months on the Slope of one of the mountains of Hawaii. They spent a season at Lahaina on their return, and there with Mr. and Mrs. Richards in Ocober. In reference to this attack Mrs. B. says, under date of Nov. 5:

"Perhaps you cannot well conceive that danger is seriously to be apprehended. that it were the noisy words of wrath alone, of which, in the retrospect of our history, we to speak. But as you have before seen, it is not. It is now not two weeks, since to loud and boisterous words of wrath, which fell upon our ears. succeeded the terrific sound of cannon balls fly ing over our heads. These were not acknowl edged as aimed at the missionaries, nor were they threatened against them; but out of five, one or two passed so in the range of the house as to leave it difficult to determine on which side of it they flew, " I will not here enter into par ticulars of this affair,-you will probably learn them in some other way. It was to us a serious We took up our five little ones, and dear Mrs. Richards * from her couch and retreated into the cellar. This retreat, however, afforded but little of the feeling of security, as the walls of the house were stone, so slightly constructed as to be easily demolished by cannon balls. A day or two after the firing, Mr. B. and R. went back a little, and brought with them, on their

return one ball. It weighed 9lb. It was, indeed, a trying hour; but then, as in seasons of peril before, we experienced a gra-cious deliverance from harm. What will be the result now, we cannot say. But this we do -God's will, respecting us, is good. to be always ready to say, from the heart, " Let

In reference to troubles at Honolulu she writes at the same date. She mentions the ship Daniel, from the crew of which, encouraged by their Captain, the Missionaries suffered much at Lahaina in the fall of 1825. She adds: "The same ship and Captain, with nearly 30 others, are now in port, at Honolulu. Vengeance is threatened on the heads of those who have dared thus to expose to view the dark deeds which have so long claimed concealment in this distant corner. Early yesterday, (Sabbath morning,) an express arrived, by cance, from Oahu, to the chiefs in this place, informing them of the agita-ted state of things there, and the avowed determination of Capt. B. joined by some other English whalers to sail shortly for Lahaina, to punish the missionaries. In case of any inteference from the chiefs or people, to protect them, the village is, without ceremony, to be fired upon. A note from Mr. C. the only one of our number at present on Oahu, gave in substance the sam information. In the course of the day a vessel arrived by which we had more particulars. The whole deportment of the governor of this island, with his wife, the mother of the late queen, and the young princess, and indeed all the chiefs, is exceedingly interesting, and did they know how to act, would be equally encouraging. But the purport of the advice to them from the king and Boki, reminds us of the divinely inspired admonition, " put not your trust in princes.

On the 6th of November Mr. and Mrs. Bishop, who had been four days at Lahaina, sailed for Oahu. On the 7th, vessels arrived from Oahu, inviting all the high chiefs of the windward islands to attend a general council at Honolulu. The little band are now in great perplexity, and Mrs. B. writes on the evening of the Sth, as follows:-" Most of this day has been spent in con-

* Mrs. R. was suffering much at the time from nervous

ultation, endeavouring to ascertain what, in God's holy providence, is required of us-whether we are called to go together to Oahu-or whether one or both families were to remain here -whether to remain quietly, making no particu-lar provision for our safety in case of an attack, or whether to request of the chiefs some aid and flee with our little ones, into the interior of the island. No light has appeared to mark, distinctly, any course. The result of our deliberations, as the day drew to a close, seemed to be to impress still more deeply on our minds, the weight of our perplexities—the need we have of more light to direct our way, and of our absolute dependence on our Divine Leader for guidance, support and protection. We took our tea, put our little ones to sleep, and sought again to come before our gracious Master. There were but us four; but if met in his name, how exceedingly great and precious his promise! We sung, from the Vil-Give to the wind thy fears," &c. then read the 27th Psalm, knelt down and sought to commit ourselves and our work into his holy hands. We sung again, "God moves in a mysterious way," and once more presented our sup-plications before him. It has been a sweet seaplications before him. It has been a sweet season. Oh, may my lot be with Jesus' little flock, in life and in death!"

On the 12th Mr. and Mrs. B. left Lahaina for home. Concerning subsequent events we have no particulars, except those contained in the concluding paragraph:

" Honolulu, Dec. 18 .- You will feel desirous my dear friends, to have the history of the period between this and my last date, at Lahai-na. But it is hardly possible for me to give it to na. But it is hardly possible for me to give it to you now—not even briefly. I must call upon you, however to praise God for his loving kindness—it is great towards us. We have been carried through one interesting scene and another, and are still the monuments of his kind and merciful care. Almost all the chiefs of the nation have been assembled here. Some good has been done by it we hope. You will see accounts of this period, or I would exert myself, difficult as it is forme, to give you some particulars. The dark clouds have been, for a little time past, gradually breaking away-the sea still remains rough.-What would my feeble spirit once have lone, even in anticipation of the passing scenes of the present day? 'TisGod that gives me strength."

BOSTON RECORDER.

FRIDAY, JULY 18, 1828.

LIBERTY AND SLAVERY.

The Rev. Mr. Blagden's Address in Park Street Church, the 4th of July, traced the houndaries between Freedom and Servitude .- He defined liberty to be the freedom of dong as we please under reasonable restraints. It supposes the influence of motives; and to make men equally free. hey must be addressed severally by the same motives, or live under the same laws, administered to each with equal impartiality. But this simple general principle of liberty has been willfully and constantly broken. One portion o the human family has ever struggled to infringe upon the natural prerogatives of another; and thus standards of right have been established and held long and hard dominon, which originated only in adventitious circumstances. The African race has suffered peculiarly under these long cherished errors.

Keeping these remarks in view, he proceeded to show that the Christian religion and true liberty must be coextensive and coequal. He proposed 1. To delineate the na ture of true liberty, as it is taught in the Bible, and 2 To illustrate the adaptation of the Christian religion to create and preserve it-having throughout a special reference to the overthrow of slavery as it exists in our own country; thus aiming at two objects, to settle minds that are wanting as to the Jean-line of the Bible concerning slavery, and advocating the claims of the Colonization So-

1. As to the nature of true liberty, we may conclude without examination, that the sacred page would never re-cognize any authority exercised by man over man, which ght tend either directly or indirectly to the injury either of his body or his soul. All lawful subjection or servitude nust be consistent with this rule; and it must arise in such circumstances that the general good requires it. amination of the Scriptures leads to the same conclusion The first instance we meet with, was inflicted as the lawfu mishment of sin: the instance of the descendants of Canaan whom Noah cursed in an inspired prediction, now fulfilling on the enslaved Africans. This will be found to uply to all the representations in the Scriptures concern erty and slavery. The servants of the Jews were hea then captives who had been subdued in war, on whom the Jews were to execute the judgments of God.—In the secand place, whenever servitude was inflicted on the Jew themselves as a punishment for their sing, it was mitigated y the express command of God. The jubilee made every Hebrew servant free, unless he voluntarily chose to rema Ex. xxi, 2-11. John viii, 33. Lev. xxv, 42.-Again, servitude was restricted to hired servants, and to captive taken in war, for kidnapping or manstealing was express ly forbidden. Ex. xxi, 16. Besides, the servitude of heathen captives among the Jews was overruled and made And strict attention was required both to their bodies and their souls. See Ex. xx, and xxi. Lev. xxv, 6. Job xxi 13. Neh. ix, 36, 37. 2 Chron. xii, 8. 1s. lviii, 6. The same views are abundantly confirmed by the New Testament, and the whole establishes the position, That though the Bible does not prohibit the relation of master and servant, it does prohibit all kinds of power which have any ndency to injure the body or enervate the mind.

II. He illustrated the adaptation of the Christian rel gion to create and preserve true liberty;-1. as it brings en back to that common standard of motives which all have broken .- 2. It abolishes all adventitious distinction f character, and all enwarrantable prejudices .- 3. But it allows and demands such distinctions as arise from a diver sity of physical and moral powers .- 4. It awakes a spiri obedience to superiors, which slavery would diminish or lestroy .- 5. It produces a softening effect open the fee! ngs of the master towards his servant.

RELIGIOUS CELEBRATIONS.

It is grateful to the Christian, to see the religous celebration of Independence, by way of sernon or address, with prayers, thanksgivings and praises, taking the place of these notices of the day which have been so long practised. The first exercise of a religious kind within our personal knowledge, was a prayer-meeting at Portland, Me. in 1820, and the second a sermon at Corham, Me. in 1821; the first in this cify was in 182 . The practice is now adopted in many places, and the number is increasing every year. -In addition to those mentioned last week, we have observed the following the present year.

At Worcester, address in the Baptist Meetingouse, by the Rev. Mr. Going, and a collection taken for the Colonization Society .- At Suffield, Conn., an address on Intemperance by a clergyman from Hartford; where the religious exercises were interrupted by repeated firing, both of a musket and a swivel, very near the place of worship. There was no civil or military celebration, and this firing appeared to be designed merely for disturbance.—At Springfield, Ms. in Rev. Mr. Osgood's church, address by the Rev. 1 cr, we must hope will not be tried again in this

Mr. Peabody; collection for the Colonization Society of \$80 .- At Portland, Me. a discourse from Isa. 61. 1, by the Rev. J. Greenleaf, of Wells; and a collection .- At North Yarmouth Me. an address by the Rev. N. Cresey .- At Thomaston, Me., a union celebration by Congregationalists and Baptists; address by Rev. J. H. Ingraham, and collection of \$12 for the Colonization Society .- In the city of New-York, divine service was performed at the church in Spring Street, also at the church in Laight Street, address by Rev. Mr. Cox; and at the Mariner's church, address by the Rev. Dr. Brownlee .- In Albany, an address by the Rev. Dr. Ludlow, and a collection for the Society. - In Philadelphia, the Pennsylvania Society and the Young Men's Association for the suppression of Intemperance, held a meeting in conjunction on the 4th of July, in the Fifth Presbyterian church; where they had prayers, addresses, and resolutions in reference to the objects of their association. A large number of persons present enrolled their names as members of the junior So-

SABBATH SCHOOL CELERRATIONS.

We have noticed an improvement on the reigious celebration of Independence the present year, which may be safely recommended to imitation where circumstances render it expedient. The practice is, to assemble the children of the Sabbath Schools, that interesting class which constitutes the hope of the country and of the church, and have addresses or other appropriate exercises; and this is sometimes connected with the anniversary of a Sab. School Union or Society.

In Hartford, Conn., the children of most of the Sabbath Schools in that city, together with the School and a Bible Class from West Hartford. assembled and walked in procession to a grove. The number, including teachers and scholars, was more than 1400. Most of those from West Hartford, to the number of 240, had come several miles. "At the head of each school, one of the scholars carried a small banner of silk, on which was some appropriate motto; such as "Search the Scriptures,"-" Suffer little children to come unto me."-At the grove were hymns, prayers, and an address by the Rev. Mr. McLean, of Simsbury. Among the members of the African school, who were placed among their brethren on this occasion, were some advanced in life, who are learning to read the oracles of God,-In the afternoon, two of the schools assembled in their several school rooms, where they were again addressed by ministers of the gospel; although the time was principally spent in innocent recreation.

In Norwich, Conn. about 300 children were assembled at the Episcopal Church, and moved in procession to the Congregational Meeting house, where a number of gentlemen delivered addresses to the Children and to the Parents.

In Richmond, Va. the schools connected with three denominations, with the several Sabbath School Unions which support them, assembled, and went in procession to I rinity church, attended by ministers of the gospel, public characters and a concourse of citizens. The exercises were music, prayers, and an address by Rev. W. J. Armstrong. The audience was large, and the number of children shout 850. The Hon, J. Marshall, Chief Justice of the United States, had been invited to join the celebration; and expressed his high approbation of Sabbath Schools in a letter to the committee, though he was obliged on account of Mrs. M.'s health to leave the city.

In Albany the children belonging to the various Sabbath Schools assembled in the afternoon of the 4th of July, to the number of about 1200; -- appropriate services were performed; an address to the scholars was made by the Rev Mr. Halser, and an appeal to the teachers by the Rev. Mr. Kirk; " and previous to their dismission, each scholar was presented with a copy of " Kittridge's Address on Intemperance."

In Utica, N. Y. several religious societies united in the celebration, and the Sabbath scholars to the number of about 800 were assembled. Address by Rev. Mr. Aiken. Refreshments were provided at a suitable place, and then the children were dismissed.

At Whitesborough, N. Y. about 500 scholars. with superintendents and teachers, assembled in a court yard, prepared with a stage for the speakers, and circular seats for the children .-Addresses were made by Mr. White, preceptor of the Academy, by Rev. Mr. Gale and Professor Monteith. Refreshments were furnished, by the liberality of Mrs. Dexter.

"Perfect order prevailed during this heartstirring scene, which closed with a hymn of praise, when all retired from the place in the same orderly manner in which they entered."

COMMON CELEBRATIONS. The long established mode of observing our

national anniversary, is still continued; though we apprehend that the orations are more chaste and useful than formerly, and the demonstrations of juy more decent .- In this city, there were several dinners and two orations. The city orator was B. Sumner, Esq., whose oration has been requested for publication. The judicious arrangements of the Corporation on the Common, which were adopted on Election and Artillery Election days, were renewed on the 4th inst., and the happy effects were obvious. A band of music on an elevated stage, provided we understood by the liberality of a few private gentlemen, contributed much to the rational amusement of those who visited that public promenade. -In New Haven, ardent spirits were excluded from a public dinner by a previous vote of those who made the arrangements. Of the appearance of things in the city of New York, the Journal of Commerce gives the following account .-" Upon the whole, the day passed off very happily & in general with much more good order than we could have thought possible from such crowds of persons assembled. We were particularly pleased, we must say, to observe, that notwithstanding the gross and shocking indecency of those about inable booths about the Park, and the temptations to drunkenness so openly and disgustingly displayed in them before all eyes, there were, in

way another year."-Several papers have remain ed, the diminution of instances of intoxic; as observed on that day in towns and villages

A NEW ALLIANGE,

The Christian Register has received a short letter from " a Hicksite Friend" at New York expressing warm approbation of that paper an some other Unitarian publications. The edin seems to be peculiarly delighted on the occasion and introduces the letter with the following ser tence: "We insert with pleasure the following letter, received a few days since. We greet ! friends of Elias Hicks, as our friends and broth

Now it is well known, that Elias Hicks, is the leader of a party among the Friends or Quake which has made great commotion in that contion, and which has openly seceded from the ma body within two or three months past. It is no known too, that Hicks openly discards most the doctrines of revelation which nearly e Christian sect has professed to receive and the fore is unquestionably within a hair's liveadth of Deism. He declares plainly, that man has no need of a Mediator with God:-he scoutsthe idea of a future judgment, of heaven, and ofhel declaring that man goes daily to judgment, a there will be no other, and that he suffers all punishment and receives all his reward in present life. These are but a specimen of bold and extravagant dogmas.

Are Unitarians ready to receive this man his adherents to their sacred fellowship! W were not prepared to hear of it. We had thoug the admission of Universalists and Christ-va would suffice for the present. But if Elias Hiel comes in, Robert Owen will have an undeniable claim; and if there be any genuine descendants or followers of David Hume and Thomas Paine we may expect soon to see them "greeted as friends and brothers." When the long arms of Unitarian fellowship shall have embraced so many sects, will there remain room for the Evangel cal Congregationalists? We put the question to the Register and all his counsellors; we put it solemnly to our "friends and brothers" also

JOURNEYMEN PRINTERS. If we may judge by the "Resolutions" which have been published by the "Typographical Society," the Journal

nen Printers have quite misunderstood the plain lang of our article in the Recorder of June 20. We did not rectly or by implication, charge intemperance upon the as a body." Our language was, " many lads of temper ate habits, who go to serve their time in newspaper offices on become addicted to intemperance." Now we presume that the journeymen and apprentices in the city a several hundreds; say, two hundred only. If but 15 or # out of this number have " become addicted to ance," they may properly be called "many," by far many. That there are " many," though a very small out of a very large number, we presume will not be deed. That there would have been double the present at ber, if intemperance had not by some mode taken the of the employment, will also be admitted. That he So ety should take such a charge upon themselves body," seems rather suspicious at first view; for here cectainly no occasion for their resolving themselv innocent of it. But the journeymen are only a part of young men and lads employed in the business; the Soci does not include all the journeymen; and if it shall ! out that the " resolutions" were passed, however " u usry, by a small portion of the Society, we shall e clude that a large majority of the young p felt implicated in our remaks, but understood them cor

But why assail the printers, and not joiners, hatt ther mechanics? Simply because an instance cas hel our eyes; and because one occasion of intempente hi is presented in some printing offices, that is not in a mechanic shops, by work being done in the nght. W since learn that this practice, which was former! is on the decline; and we are told that the "freedom trea & the " new year's treat," are abolished. If so, we sincer rejoice; for our only wish is, and our only obecting former article was, to promote temperance among thes youth, that they may become " respectable and men." We will now therefore make nothing of he declar ation of one of the editors who finds fault with us, the he "does not dispute the fact, that a great may printer possess deplorable habits." We wish only to mark, the me have not said more than this, or even so such .- We are told, some have understood us to have aimed special at the CentinelOffice; whereas there are no arder spirits ad nitted there. We therefore think it proper to by, that our only reason for proposing that the "veteran editor" should take the lead in measures for preventing evil was, that his ge and respectable standing in the profession would give nim peculiar influence.

But we have a still higher motive in wishing the moral improvement of Printers. It is in the immense influpower of the Press. While an immoral, unprincip nan, by his Press, will be corrupting the sentiment housands around him, and undermining the foundations our Republican institutions; another man by diffusing the orinciples of morality, integrity, and honest Republican sm will be a support to our happy Government, and pr note the intellectual and moral improvement of all his reers. When we consider the immense power which Press exerts in this land of civil and religious freedom. conceive that our dearest interests as a people are inv ed in the character of those who direct this power. Printers then aim at higher attainments in morals and e ucation, and thus prove themselves more worthy of the po er which Providence has placed in their hands.

STAGE DRIVERS.

The Traveller," (with a few other folks,) seems to ettled that we have a desire to ride in the coaches of t Pioneer Line," with "drivers who neither drink ! swear;" and he affects to pity us for certain "unpleasa consequences" of what he is pleased to denominate "a for mer libel upon the character" of Stage Drivers. Now really do not deserve any commiseration, or ask any. the consequences of the remarks to which he alludes have too much evidence of the good effects of that effort for the welfare of a respectable and numerous class of m and too much satisfaction in having borne indignation reproach while waiting for the fruit of our labor, to regr the step we took. Many drivers were excited to anger the time, by a few interested persons; but they have si discovered who are their best friends; and are show practically that we told them some things which are wer

As to the recent alleged offence, we have only to that the "Traveller" makes a mountain out of a mole-We only meant to give the new line a pre-eminen account of its noble object, the good behaviour and chart ter of all the drivers, and the improvements intended to had in the taverns where it rests. We did not. A same time, decry or disparage other lines; and now pleasure in saying distinctly, what we should have need of saying but for the comments of the Traveller we have no doubt there are very many drivers in the in who " neither drink nor swear." We are in possess some facts on this subject; which will be found hone to drivers and stage proprietors; and which will gladde the benevolent, while they encourage those who mere rebuke their neighbors and do not suffer sin upon them.

DUT Privat the Mem volving up tremely i church. not " exh to anothe riety of e We do n

communi fashionab to repeat. edifying di and joys, a takes such his own, a we do wish of every ra chandize. spend the we cannot e upon the sa objects and for children needful; and of Christia But we no is directly

religious this sipping, whi isters, of dif of certain do because it is conversation instruction trine, or repr ness. Out of with divine t ates, zeal wi mind, may pr versation, wh ance of emine ly be a real tian neighbo religious top known and he object, and ai The branch our brethren,

gations to such considered her tween two bre be useful to b duce a subject of conscience perplexities, o hand, any pers tude. On all light; and "as nance of a may of the will and fulfil the practi ing, admonitio may properly fo Christian bretl another; and on They must set brethren, but es snare of the devi not be omitted : be used daily, b reach forth unto Jesus." Thus ren. Thus may spake when he spake often one i heard it; and a ! him for them that his name. And the them, as a man Then shall ye r and the wicked, that serveth him

GENERAL The body met

were represided; State Asociati shire. Priyer me mons by Di. 1 Hyde, from Lake in the bounds of mony Associatio ciation agreed to sachusetts Miss. send the same nur mon is also to be subject of Mission is first preacher for Councils was disc

of that subject. General Assembly the principles on v ministers, licential each other; on w for domestie missie

On the subject of ed the object and adopted the same ing resolutions:
Resolved, That

Resolved, That it the several Associate stain from travelling ment of ministerial e or mercy; and it is in the present effort which are so marked of reproach, should be al rule.

Resolved, That it Sabbath, in every to to form as early as General Union, and ponding Secretary of Besolved, That it

Resolved, That it connection with this watch and an efficient watch and an efficient tion of the Sabbath b It was also resolves to the several Associately form themselves sachusetts Missionarying the feeble churd cause in this Common

GENERAL Our readers kno of the Presbyterian

Board of Missions.

everal papers have remark. instances of intoxication day in towns and villages,

ALLIANGE. gister has received a short site Friend" at New York probation of that paper and publications. The editor ly delighted on the occasion. tter with the following senwith pleasure the following

days since. We greet the

is, as our friends and brothn, that Elias Hicks, is the ng the Friends or Quakers, commotion in that connec enly seceded front the main ee months past. It is well s openly discards most of elation which nearly every fessed to receive; and therewithin a hair's breadth of plainly, that man has no with God:-he scouts the ent, of heaven, and of hell: es daily to judgment, and and that he suffers all his eives all his reward in the are but a specimen of his ogmas.

y to receive this man and sacred fellowship? We ar of it. We had thought ersalists and Christ-yang sent. But if Elias Hicks will have an undeniable any genuine descendants Hume and Thomas Paine, to see them "greeted as When the long arms of all have embraced so ma. n room for the Evangel. We put the question to

s counsellors; we put it

and brothers also.

phical Society," the Journ June 20. We did not, di temperance upon them was, " many lads of temper r time in newspaper offices. arice." Now we presume tices in the city amount to dred only. If but 15 or 20 ne addicted to interme alled " many," by far too ," though a very small part en double the present num some mode taken them out admitted. That the Soci e upon themselves " as a at first view; for there was r resolving themselves to be ymen are only a part of the in the business; the Society ymen; and if it shall turn ere passed, however et unan-of the Society, we shall conthe young printers have not ut understood them correctly. and not joiners, hatters, o use an instance was before asion of intemperate habits offices, that is not in mos which was formerly common old that the "freedm treat," abolished. If so, we sincerely and our only olject in our respectable and industrious e make nothing othe declar ho finds fault wih us, that t, that a great many printers We wish only to emark, that this, or even so such .- We od us to have aimed specially unk it proper to say, that ou reventing evil vas, that his the profession would give

notive in wishing the moral It is in the inmense influin this free country by the le an immoral, unprincipled corrupting the sentiments of lermining the foundations of another man by diffusing the ity, and honest Republicanappy Government, and proil improvement of all his reade immense power which the il and religious freedom, we ests as a people are involvwho direct this power. Let inments in morals and edelves more worthy of the pow ced in their hands.

RIVERS.

w other folks,) seems to be to ride in the coaches of the ers who neither drink nor ty us for certain "unpleas beased to denominate "a figks to which he alludes. good effects of that effort nd numerous class of men wing borne indignation an fruit of our labor, to regre ers were excited to anger at rsons; but they have since friends; and are showing ne things which are worthy

> nce, we have only to say untain out of a mole-hill. w line a pre-eminence, an good behaviour and chara rovements intended to be sts. We did not, at the other lines; and now take what we should have so nts of the Traveller, the many drivers in the land

We are in possession of a will be found honorable and which will gladden rage those who meekly not suffer sin upon them.

DUTIES OF THE BROTHERHOOD.

Private and Personal Religious Conversation the Members of the Church, is one branch of duty devolving upon all private Christians. And it is a duty extremely neglected, to the immense loss and injury of the church. She is sickly and weak, because her members de not "exhort one another daily," "confess their faults one to another, and pray one for another," and in a great variety of conferences with each other, promote each other' growth and fruitfulness.

We do not approve the practice, which prevails in some communities, of introducing serious topics on every occa sion, in a familiar and irreverent manner, in a set and fashionable phraseology, which a parrot might almost learn to repeat. We do not approve the indiscriminate and un edifying disclosure of the thoughts of the heart, of trials, and joys, and " experiences." We have a particular ave sion to the assumed office of a censor and reprover, who takes such care of his brethren's vineyards as to neglect his own, and who speaks but to censure and condemn. But we do wish to see the time, when the speech of Christians of every rank, and in all their social intercourse that ma furnish opportunity, shall "minister grace unto the hear-ers." We do long for the day, when the followers of the Lamb shall not always talk together of farms, and merchandize, and fashions, and politics; when they shall "spend their time" and their breath in something else, than "to tell or to hear some new thing." Above all, we cannot endure that these secular vanities should intrud upon the sacred solemnity of the Lord's day. The lawful objects and pursuits of this world must receive attention and demand a portion of our talking hours. But certainly, for children of the light, they are not the one thing most ul; and must not exclude the Christian conversation of Christian brethren with each other.

But we not only object to a kind of conversation which is directly worldly; we claim that that which pertains to religious things shall often be more peculiarly religious and profitable than it commonly is. There is a religious gossipping, which is no better than the idle chat of the children of vanity. Christians will have much to say of ministers, of different kinds of preaching, of the various sects of certain dectrines, of benevolent efforts, of revivals; and because it is about religious things, it passes for religious conversation. But it has no point or object; it conveys no instruction or warning: it is not profitable, either for doctrine, or reproof, or correction, or instruction in rightcous ness. Out of the abundance of the heart the mouth utters it; but the heart so disclosed is too often little affected with divine things. Habit, novelty, example of our associates, zeal without knowledge, and many other states o mind, may produce that "engagedness" in religious con versation, which to a superficial observer wears the appearance of eminence in grace; whereas the zealot may scarce ly be a real Christian at all. We do not edify our Christian neighbors and brethren, merely by a perpetual din on religious topics, or filling their ears with what they have known and heard a thousand times. We should have an object, and aim to speak for a good and benevolent purpose.

The branches or topics of personal communications with our brethren, can only be named at this time. Our obligations to such a course, and the happy fruits of it, will be considered hereafter. Free communication of thought between two brethren, on all topics of common interest, may be useful to both. Also, when one shall voluntarily introduce a subject, which concerns himself alone, as a case of conscience, mental darkness or doubt, spiritual trials and perplexities, or personal outward troubles; or on the other hand, any personal and secret occasion of joy and grati tude. On all such subjects, free conference produces light; and "as iron sharpeneth iron, so doth the counter nance of a man his friend by hearty counsel." Brethrer will thus aid each other in obtaining a deeper knowledge of the will and counsel of God, and better understand and fulfil the practical duties of their high vocation .- Warning. admonition and reproof, as circumstances require may properly form a part of the mutual communications of Christian brethren. They are not to suffer sin one upon another; and one is not to tread upon his fellow when he is fallen, or pass him by with indifference or contempt They must set their faces against the sins of offending brethren, but endeavor to recover their souls from the snare of the devil .- Mutual confessions and prayers should not be omitted; and all those animating exhortations should he used daily, by which the followers of Christ may incite each other to " forget the things which are behind, and reach forth unto those which are before, pressing towards the mark for the prize of their high calling of God in Christ Jesus." Thus may it be done among all the holy brethspake when he said, "Then they that feared the Lord take often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upor his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him

GENERAL ASSOCIATION OF MASSA-CHUSETTS.

that serveth him not."

The body met at Falmouth, June 24th; 17 Association e represented: also the General A. State Associations of New England except New Hampshire. Prayer meetings were held on two mornings. Ser-mons by D. Beecher, from Num. xxiii. 23; and by Dr. Hyde, from Loke xii: 21. The next meeting is to be within the bounds of the Andover Association, and the Ha mony Association is to appoint the preacher. The Association agreed to send three delegates annually to the Massachusetts Miss. Society; and that Society is invited send the same number to the Association. An annual sermon is also to be preached before the Association on the subject of Missions, and a collection taken. Dr. Beecher is first preacher for 1829, and Rev. Mr. Reynolds second.

The Committee on the subject of Ecclesiastical Councils was discharged from the further consideration of that subject. A communication was received from the General Assembly of the Presbyterian Church, respecting the principles on which the different bodies shall receive ministers, licentiates, and candidates for licensure, from each other; on which the report of a committee was adopted, and sent to the General Assembly .- Collection omestie missions, \$56,18.

On the subject of the Sabbath, the Association approved the object and principles of the General Union, and adopted the same pledge. They also passed the following resolutions

Resolved, That it be recommended to the members of Resolved, That it be recommended to the members of the several Associations connected with this body, to abstain from travelling on the Sabbath for the accomplishment of ministerial exchanges, except in cases of necessity or mercy; and it is the opinion of this Association, that in the present effort at reformation, none but those cases which are so marked and manifest as to afford no occasion of reproach, should be regarded as exceptions to the general rule.

olved, That it be recommended to the friends of the Sabbath, in every town or parish in the Commonwealth, to form as early as may be, a Society auxiliary to the freneral Union, and to give notice thereof to the Corresponding Secretary of the same.

Resolved, That it be recommended to the churches, in connection with this Association, to maintain a careful watch and an efficient discipline in reference to the viola-

watch and an efficient discipline in reference to the viola-tion of the Sabbath by professors of religion.

It was also resolved. That it be earnestly recommended to the several Associations belonging to this body, that they form themselves into Societies Auxiliary to the Mas-sachusetts Missionary Society, for the purpose of sustain-ing the feeble churches, and extending the evangelical cause in this Commonwealth.

which are made in their connection. They have heretofore confined their operations to missions in our own country, leaving foreign missions for a time to the United Foreign Mission Society, and more recently to the American Board, with which that Society has been united. At the late meeting of the Assembly, a portion of its members attempted to re-organize the Board of Missions and enlarge their powers, so that Foreign Missions might be embraced; and so that Domestic Missions might be more under their direction, in preference to the Home Missionary Society. The result of the debate was, a declaration by the Assembly, that the Board already possessed the constitutional power to extend their operations in that manner.

We learn from the Philadelphian and Observer, what have been the proceedings of the Board since that time. A new plan has been adopted for the more efficient government of the Board; among which is the appointment of an Executive Committee of 7 to meet once a week. Rev. Dr. Green is President; Rev. Dr. Ely, Cor. Secretary and General Agent. The Board have appointed a missionary at Talahassee, in East-Florida, a central and most promising field of labor; and the Executive Committee have under their consideration the subject of a mission to South America, and also to the aborigines of our coun-

Strafford County, N. H .- A Conference of Churches was organised at Meredith Bridge, June 24th and 25th. It is composed of 14 church es; and at the meeting were 9 pastors and 2 un settled ministers. There are 33 towns in the county, containing but 19 Congregational

CONFERENCE OF CHURCHES.

churches; and these have but 11 pastors, equal to one third of the number of towns. A pastor is soon to be placed over the church in Wakefield. Encouraging accounts were received from nearly all the churches which have pastors, so far as relates to the permanent administration of the Gospel, and the progress of truth and piety; though no revivals were reported.

Merrimae County, N. H .- The Hopkinton Conference held its annual meeting at Dunbarton, June 25th and 26th, and changed its name to Merrimac County Conference. Sermons by Rev. Messrs. Burnham and Bodwell. Sabbath Schools were reported to be in an unusually prosperous condition. Reports were read from 15 churches in the connexion, in none of which is there at present any very special attention to religion, except Bradford, which though destitute of a pastor, appears to be graciously visited by the great head of the church. The Conference passed resolutions in favor of the Temperance and Sabbath efforts. At the same place, the Merrimack County Auxiliary to the A. B. C. F. M. held an interesting meeting.

THE SABBATH CAUSE.

In Elizabethtown, N. J .- An Auxiliary to the General Union has been formed, and the clergy connected with it have resolved to appropriate the Third Monday evening in each month, as a special season of prayer for the divine blessing on the ellorts made for the sanctification of the Sabbath. All the friends of the Sabbath are to be invited to attend; and part of the exercises will be, to read intelligence which has been received during the month, accompanied with remarks.

At Philadelphia .- The Steam boat Baltimore Captain Whilldin, (the only boat from Philadelphia that does not profane the Sabbath,) took an excursion on the 3d inst. to Delaware city and the Canal. Among the company were many clergymen. Prayer and praise were offered on deck both morning and afternoon. A meeting was also called to consult on the measures proper to be adopted for promoting the sanctification of the Sabbath. A committee from the various denominations was appointed to arrange and digest a plan for uniting Christians in Philadelphia, in the sanctification of the Sabbath, and in discountenancing those who violate it.

In Connecticut-and elsewhere .- The Register of the Windham Association, Connecticut, has communicated to the Conn. Observer, the following "unrepealed resolve," passed in that body on the 3d Tuesday of May, 1799: viz. "That this Association view it inexpedient, without urgent necessity, to travel on the Sabbath from ne parish to another for exchange of ministerial

Mr. George R. Griswold, of New Haven, Barber and Hair Cutter, advertizes that his doors will hereafter be closed on Sunday morning.

THE BIBLE CAUSE.

In Pennsylvania.—In Belmont County, 294 families have been found without the Bible; and the managers believe the whole number of desti-tute families cannot be short of 500. The Board of the County Society have determined to supply the deficiency as early as possible.

Bible Society of Maine. - Its Annual Meeting was held on the 26th ult. Among the facts sta-ted at the meeting were the following,—"In towns where there have been Bibles kept by the clergymen for many years, and where the Agent was told, you will find no destitute here—there have been from 50 to 100 families found, which had not a whole Bible in their houses. town 104 families were found. In half of one of our counties 500 families were found to have n

In Massachusetts .- We have recently conversed with a gentleman, who has just returned from a tour in Hampden County.-He visited nine towns. In these two hundred and four families were found without a Bible! In one family there was no book of any description. gentleman observed to the mistress of the house that he would send her a Bible, -she thanked him, and said she was sorry that she had nothing better to offer him than cider brandy.

As our informant was retiring from an Irish As our informant was retiring from an Irish family, to which he also promised to send a Bible, the mistress very honestly observed,—"I dont know as your Bible has our religion in it." We strongly suspect, that the religion of many among us is not in the Bible.—N. E. Inq.

NOTICE.

ing the feeble churches, and extending the evangelical cause in this Commonwealth.

GENERAL ASSEMBLY'S MISSIONS.
Our readers know that the General Assembly of the Presbyterian Church, annually appoint a Board of Missions, to direct the missionary efforts

NOTICE.

According to a vote of the "Old Colony Sabbath School at their last meeting, "The Old Colony Sabbath School and Louine" will be formed on Wednesday the 20th inst. at 10 o'clock, A. M. at the Rev. Mr. Whitmore's Meeting-house in Plymouth,—and all Sabbath Schools and Sabbath Schools and Sabbath School and Sabbath Schools and Sabbath School and Sabbath Schools and Sabbath School Societies. Which have accepted the constitution are earnestly requested to send one or more delegates to assist in its formation.

July 18.

Clerk of the Association.

NEW PUBLICATIONS.

The Responsibilities of Rulers-A Sermon, delivered Concord June 5, 1828, before the constituted Authorities of the State of New Hampshire. By N. Bouton, Pastor of the Congregational Church in Concord. — The text is Lake 19, 13. And he called his ten servants, and lelivered them ten pounds, and said unto them, Occupy till I come .- The Speaker shows that Civil Rulers are sponsible, 1. To their constituents-2. To the world-3. To God. The practical importance of this fact is illustrated and enforced, by the following considerations-the respect and deference which are paid to office-the exlent to which the conduct of Rulers must be knownhe fact that the rights of the people are now well understood, and cannot be violated by Rulers with impunity; (as the right to seek their own happiness and improve ment, the right of knowledge, and the right of conscience;) and the fact that an immense mass of mind is laid open to their influence. The subject was applied to the civi Rulers present, and the following means suggested by which they may discharge their great obligations: by devoting themselves to Prayer-by opposing vice in every form-by supporting the Gospel and patronixng benevolent objects .- The topics urged in this discourse are out o the common beaten track of Election Sermons, and are highly worthy of attention. They are adapted to the posture of affairs at the present period; and we trust they will not be confined to the Civil Authorities of the State in which they were delivered, but have an influence in forming the characters of state and national rulers through the and, according to the scriptural standard.

Perils and Safeguards of American Liberty. Adress, pronounced July 4, 1828, in the 2d Baptist Meeting House, at the Religious Celebration of the Anniversary of American Independence by the Baptist churches and Societies in Boston. By J. D. Knowles, Pastor of the 2d Baptist Church. Lincoln & Edmands.

Dr. Griffin's Convention Sermon. This discourse was delivered at the late annual meeting of the Convention of Congregational Ministers in Massachusetts. The text is, "Let us rise up and build." Neh. ii: 18.—Extracts soon.

"Let us rise up and build." Neh. ii: 18.—Extracts soon.

The American Commonplace Book of Prose. pp.468.
12 mo. S. G. Goodrich, Boston.—This is a very neat and carefully printed volume of extracts from the works of many of the best American prose writers. It gives a sort of panoramic view of our prose literature, of a crowded assemblage of authors, where a corner only of the works of each can be seen, though we may form an idea of the whole from the portions which are displayed. The list of names is too long to be recited, but those of Hamilton, Madison, Jefferson and Franklin, of Buckminister, Kirkland and Frisbie, fol Irving, Geenwood and Chanmag, of Richard Dana, Wayland, and our young friend Willis, as they meet the eye at the first glance, will also secure our sympathies in favour of the work. The frontispiece is a beautiful engraving of "the twins," by Kelly, from a painting by Leguay. We shall give extracts hereafter.—Com. Gaz.

YOUTH'S COMPANION .- VOL. II. Published Weekly, by WILLIS & RAND, at the Office of the Boston Recorder, Price One Dollar a year in adv

the Boston Recorder, Price One Bollar a year in adv.

CONTENTS OF NO. 5.

Narrative.—History of Amelia Gale.—Religion. About the Jailor.—The Sabbath School. S. S. Examination and death of a Scholar.—The Nursery. The Talents.—Obituary. God blesses little Children.—Natural History. The Scoppion.—Historical The Charter Oak.—The Toilet. On female dress.—Miscellany. The Road to Ruin. Search the Scriptures.—Editorial. Reflections on Pride. Juvenile Correspondence.—Poetry. A Child's First Impression of a Star. Spring.

CONTENTS OF NO. 6.

Narrative.—History of Amelia Gale, concluded.—Biography. Columbus.—Religion. Letter of Rev. John Newton, to a Youth going to sea.—Obituary. Happy Death of a Young Man.—Editoriel. On the Love of Praise,—Miscellany. The Man who could repeat all the Bible. Remark of a Child. Sabbath School Auecdote. Example for Sabbath Scholars. Moral Seutiments.—Poetry. Invitation to the Feathered Race. God is in Heaven.

Letter to the Editors of the Youth's Convention.

Letter to the Editors of the Youth's Companion. Letter to the Editors of the Youth's Companion.

Messrs. Editors,—We are happy in the reception of the "Little Recorder." It is read with eagerness by old and young.—If your little circle knew how the countenances of my scholars are lighted up upon the reception of the stories from Boston, you must partake, in a little, the "luxury of doing good." I am in the habit of reading to them, 2 or 3 times a day, extracts of Scripture or anecdotes that will interest them, and the Youth's Companion is a good "text Book."—We heartly thank you for it—rather the Lord.

WM. HATCH, Teacher.

REVIVALS.

Granville, Licking County, Ohio.-The Rev. Little, in a letter, dated May 20, 1828, states that 40 or 50 had been converted in Granville within a few months; and that 70 or 80 were at that time inquiring what they must do to be saved. Licking county contains 25 townships and 24,000 inhabitants. In four of these townships, the people were enjoying a season of refreshing from the presence of the Lord. To supply these 24000, with the ordinances of the gospel, there are but four ministers of the Presbyterian chunch —one of these is a licentiate, and another preaches only occasionally.

In Connecticut. - A revival of religion commenced a few weeks since, in West Greenwich, and still continues with power. About sixty profess to have been recently made acquainted with the comforts of gospel hope. - Conn. Obs.

In Kentucky .- At a late meeting at Maysrille, Ky. 20 were added to the Church; and many more were under conviction. At Millersburgh & Carlisle, the prospects are of the most encouraging character. At Bardstown, the work nas-commenced. We are informed that 16 were added to the church at a late meeting, and about 30 came to the anxious seats. A letter from the Rev. J. C. Barnes, Garrard County, says, "The good work is slowly progressing in my bounds. We have some additions every meeting. The

prospect is also good at Mount Vernon."
The revival in the Baptist Church at the Great Crossings continues to progress. From the 20th of April to the 8th of June, two hundred and sixen members were added to that Church, twelve of whom were children of the forest, belonging the Choctaw Academy. Many other Baptist Churches in this region are receiving large addi-tions. Our Methodist brethren also, in various places in Kentucky are sharing largely in the showers of divine grace which are watering our thirsty land.—West, Lum,

RELIGIOUS SUMMARY.

Episcopal Floating Church.-His Majesty's Ship Brazen has been prepared for the service of a Floating Church, to be stationed in the Port of London; the Rey. J. Hough has been appointed minister, who will as soon as the necessary sit-tings are completed, commence the regular per-formance of Divine Service on board.

Tracts in Portsmouth N. H .- Mr. Dudley Stickney is appointed agent for the Society, and a Depository of Tracts is now kept at his bookstore, Congress street, Portsmouth, N. H.

We understand that Mr. Ornan Eastman, now Secretary of the American Tract Society at Boston, has been appointed by the American Tract Society at New York, as their General Agent in the region west of the Alleghany Moun-tains. Mr. Eastman has accepted the appoint-ment, and will enter upon its duties early in the autumn, intending to make a long tour previous to selecting a place for permanent location.

Lutheran Seminary.—The Rev. Professor Schmucker has furnished a scholarship in the Semi-

nary at Gettysburgh, for the education of pions indigent young men, by the donation of \$1000, payable in annual instalments of \$100 each.

A New Professor .- The Board of Directors of this Seminary, on account of the rapid increase of students, have resolved to make efforts to establish a second professorship.

A writer in the Lutheran Intelligencer suggests the propriety of calling a Missionary Convention to institute a Lutheran Home Missiona

ry Society.

Maine Missionary Society.—A resolution was passed by the Maine Missionary Society at its late meeting to raise \$2000, for the next year, over and above the ordinary receipts of the Society. ety. The Society voted to become Auxiliary to the Am. Home Missionary Society. A writer in the N. Y. Observer, pleased with

a Religious Celebration of Independence, just witnessed by him for the first time, proposes that the Fourth of July be set apart forever, as a National Thanksgiving Day, instead of the days which are set apart for that purpose in the autumn. We learn that Miss Thankful Skinner, who died lately at Woodstook, Conn. has bequeathed to the American Board of Foreign Missions the

liberal sum of \$1,500. This money, we are told, is the fruits of her industry in the humble, but honest and useful occupation of seamstress. N. Y. Ohs The Sabbath School Union of Connecticut have given assurancess to the American S. S. Union, that the churches in that State will raise and contribute \$3000 to their funds within the

ORDINATIONS. &c. Rev. James Gill-Patrick was ordained an Evangelis in the Baptist Connection, at Machias-Pert, Me. on th 11th ult. Sermon by Rev. I. Merriam, of Eastport.

TO CORRESPONDENTS.

We have lately refused to open two letters from the same and, which were charged 37 ets. postage each. On rourning them to the Post Office in this city, we learned hat they came directed to the Post Master, and the envelopes are now before us. The name of the writer is utterly illegible; otherwise, we should publish it, and thus expos his pitiful attempt to defraud the revenue. The letter were mailed at " Topsham, Me.," and seemed to contain long communications, which we should be more ready to give away than to purchase.

We despair of finding room at present for the Letter of "K." especially as others have gone over nearly the same ground.

SECULAR SUMMARY.

FOREIGN.

Operations in the East.—It is now confirmed that the Russian troops crossed the lower Pruth and the Danube, in several corps, on the 7th of May at Roni and Ismael. On their approach, the Turks set fire to Galatz, and retired to Brahilow. Wallachia and Moldavia wave occurred Wallachia and Moldavia were occupier without resistance. The Russians were expected at Bu-charest on the 9th. A Russian fleet had sailed with 12, on the san. A Russian fleet had sailed with 12,-000 troops on board, which appeared off the mouth of the Danube, stering for Varna, where the troops were to be landed. Constantinople at the last accounts was in a state of tranquillity.

The Emperor of Russia left St. Petersburgh to join the army, on the 7th of May. The Grand Duke Michael see out for the same destination on the 4th. The Empress Alexandria sat out for Odessa on the 8th.

At the last date from Constantinople, [April 30,] the Porte had not received the Russian Declaration of war, alough daily expected.

Affairs in Portugal, continue to go on in the old train Another change has taken place in the English ministry, Mr. Huskisson, Earl Dudley and Lord Palmeraton having resigned their places, There were indications that the Catholic question was the cause of the change.

The papulation of Europe has increased with great raidity for the last ten years. Nothing has occurred to cep it down—neither war, pestilence, nor famine. According to the records of the Greek Church, which are carefully kept, the immense population of the Great Russian Empire increases at the rate of half a million a

The schr. Rosa, Gibson, has arrived at Baltimore from Buenos Ayres, and brings dates to 14th May. Colonel Forbes had returned to that city with entirely recovered nistice and peace between Brazil and Buenos Ayr

Cant. Coonin and all the crew of the schooner Charles Capt. Coquin and all the crew of the schooner Charles have been nurdered (as we learn by a letter in the Philadelphia Gazette.) by pirates within 7 leagues of the fort of Xagua, on the 3d of June. The schooner had sailed one day on her homeward passage. The captain of the Fort has sent after the pirates, and his force discovered the water covered with blood. wreck covered with blood.

It is now reported, that Sir George Murray comes out Canada as Governor-in-Chief.

The Governor of Canada has just made another sweep of officers of Militia, for their conduct at a public meeting.

DOMESTIC.

On the 4th inst. the first stone of the Baltimore and Ohio Rail Road was laid by Charles Carroll. The procession on the occasion was composed of persons of every business, trade and employment in Baltimore. Many were at work on platforms—on wheels. The mariners navigated the streets in a fine ship, called the Union.

On the 4th inst, the President of the United States rest earth in the commencement of the Chesa eake and Ohio Canal; on which occasion he delivered a ery impressive Address. All the Foreign Diplomatic haracters at Washington were present.

The Corner Stone of the Tremont House in this city scribers to the stock of the hotel afterwards partook of collation, served up in the saloon of the Tremont Theatre

The Castleton Academy, at Castleton, Vt. has been or-ganized into a Classical High School; of which Mr. Solo-mon Foot is Principal, and Miss Hoyt Teacher in the Fe-

We hear that Capt John Orde Creighton has been ap pointed to the command of the U. S. frigate Hudson, form erly the *Libertad*, built for the Greeks, and now at New York. The Hudson is to take Mr. Barbour, our new Minister to the Court of St. James, to London, and will then proceed to the coast of Brazil .- Bunker-Hill Aurora. Com. Porter is expected to return to the United States in a few weeks. Whether he will remain, or return to the Mexican service, we have not been able to ascertain.—Maine Gaz.

scertain.—Maine Gaz.

Masonry.—An Auburn paper of July 2d says, the AntiMasonic County Meeting, held in this village last Wedneslay-was pronounced to be as namerous and respectable a
ultimetering as was ever held in this County, besides the
lelicates whose names appear, many respectable citizens
were present and cordially approved of the objects of the

Reminiscence .- A correspondent of the Philadelphian Remniscence.—A correspondent of the Philadelphian has ascertained by a Magazine of the year 1788, that there was a very splendid celebration of the 4th of July that year in Philadelphia, when 17,000 persons assembled on a green where they had an entertainment, at which they drank nothing but beer and cider.

Progress of Temperance.—A meeting was held in Montreal, in June, on the subject of intemperance. After n address by Rev. Mr. Christmas, 29 persons signed a resolution to practise entire abatinence from ardent spirits, except as a medicine. It is pleasing to see the spirit of gromation extending into Canada.

Cure for Dysentary.—It is probably not so generally nown as it should be that boiled Milk, thickened with town as it should be that toures. An Dysentary, is in all our, and taken in the first stages of Dysentary, is in all mumon cases an invaluable remedy. Boiled milk withat flour is too barsh.

Mr. Gabriel Orr, a pilot, was killed while firing a salute on the 4th inst. at Cape Island; the powder exploded when he was in the act of charging the piece. The store of Sampson, Parker & Co. in Plympton, was for-

ibly entered on the night of the S0th ult. and sundry artiles of merchandize and some money taken therefr hurchil, Jr. and Henry Churchil, brothers, have been ar sted, and have confessed the deed.

rented, and have confessed the deed.

Lightning.—During the months of July and August, a greater number of barns are struck by lightning, by twenty to one, than any other objects of equal height and number. The reason is the exhalations which arise from a barn ber. The reason is the exhalations which arise from a para-ber. The reason is the exhalations which arise from a para-filled with hay and grain, recently gathered, are great, and form a column of rarefied air, which reach to a great height Mitton, July 11th, 1828.

of an extinguished candle is to an approximating flame.— Erect lightning rods to your barns, and the fluid in conducted harmlessly to the earth.—Con. Jour.

Deaths by Lightning, recently: Sargeant Baker, aged St, at Heeror, N. Y.; a son of M. Shelby, in Salisbury, N. C.; the wife of Mr. Isaae Clark, of Strafford, N. H.

C.; the wife of Mr. Isaae Clark, of Strafford, N. H.

Animals killed by lightning: 18 sheep at Bowdoinhan, Me.; a cow at Woodstock, N. Y.; a pair of valuable
horses at Orville, N. Y.; 4 horses at Lodi, N. Y.; 4 horses
attached to two waggons, in Charlotte, Vt.

Buildings Struck: the house of Lucas Van Keuren,
Kingston, N. Y.; a barn and hay house at New Paltz, N.*
Y; a barn, at Marbletown, N. Y.; a barn, at Washington,
N. Y.; a barn, at Amity, Pa.; houses in Mahlius and
Pompey, N. Y. and in Norwalk and Witton, Conn.; meetinghouses in Salina, Adams and Genoa, N. Y. In these
churches people were assembled for worship; of whom
some were prostrated and stunned, but none killed.

Hou to avoid Lightning.—Avoid windows, chimnies.

Hove to avoid Lighthing.—Avoid windows, chimnies, osts, and all kind of metals; and sit near the middle of your room. If you are abroad, avoid taking shelter under

a tree.

Fire.—The store of Parker & Daggett, at Vergennes, Vt. was burnt on the evening of the 5th inst. with all its contents. The flame was communicated by a candle, while a person was examining a barrel of spirits of turpentine. On the Sabbath day, July 6th Charles and George Pat-

erson were drowned in Saco river at Saco, Me. They were sons of the widow Hannah P., and were bathing in heriver. A younger brother was the only witness of the

manner of their death.

Slave Mongers.—E. Malibran, of New-York has lately been fined \$2,000 as having fitted out a vessel called the Science, for the African slave trade, which vessel was some time since sent into New York and condemned.

A person has lately been hung in North Carolina for kidnapping—but dealers in slaves, and slave drovers in Maryland and elsewhere, are not yet to be reached by the laws.

There has been a mutiny at the State Prison in Sing-

Sing, N. Y., which resulted in the death of two priso who were shot by the guards.

Defaulter.—We learn that Mr. D. Hinsdale, Clerk & Book-keeper in the Hartford Bank, has become a defaulter to that institution to the amount of \$30,000, only about \$7,000 of which he can refund by his property, which is attached. For filteen years he had been in the habit of overdravite his case. overdrawing his account. It is said that he has been led on to this by speculating in Lottleries, and had drawn prizes to the amount of about \$20,000 in these gambling ablishments, all of which he has lost, & \$23,000 besides

MARRIAGES.

In Walpole, Mr. Henry H. Tudor, to Miss Mary R. Bradley, daughter of the Hon, Stephen R. Bradley.—In Temple, Me. Rev. Gorham Greely, to Miss Harriet B. Holley.—In Nantucket, Capt. George Rule, to Miss Sarah Starbuck; John P. Swain, to Miss Nancy Coffin.—In Springfield, Mr. Allert E. Rumrill, to Miss Algeline Branch, eldest daughter of Rev. Mr. Branch.—In Providence, Mr. Charles Lincoln, formerly of New-Bedford, to Miss Sarah Draper.

DEATHS.

DEATHS.

In this city, Mr. Lawrence Drohan, aged 32; Mrs. Efizabeth Hazelton, 77; Mr. Michael Ryan, 32; Mr. Robert Morris, 50; Josiah Cushing, 38; Harriet Hemingway, 40; Atha Thompson, 40—Ruth Howe, 60—Sarah Ann Brown, 22-John Thomas, 80-Thomas Drew, 30-Polly Norton, 54-Mary Bennett, 28-Ruth Ann Mathews, 33-Catha-

54—Mary Bennett, 28—Ruth Ann Mathews, 33—Catharine O'Neal, 40—Mr. Frederick Bumstead, son of Dea, Josiah B., 22; Mrs. Mary English, 73—Mr. Henry Stiles, 28; Mr. Gilbert Stuart, an eminent painter.

In East Cambridge, Mrs. Lois Robinson, wife of Mr. J. T. W. Vans, 37.—In Cambridge, Jonas Wyeth, Eaq. 66.—In West Cambridge, Miss Sally Hill, daughter of Mr. James and Mrs. Anne H. 16.—In Medford, Mr. Francis A. Smith, eldest son of Mr. Elijah S. 28.—In Quiney, Mr. Edmund Billings, 59.—In Salem, Joseph Ropes, Esq. 65; Mr. Joseph Pettingill, 74.—In Newburyport, Thomas Carter, Esq. naval officer, 75.—In Beverly, Mr. John Dyson, 86.—In Lynn, widow Rebecca Parrot, 87.—In Middeborough, Dea. Perez Thomas, 77.—In Monson, Mr. Carter, Esq. naval officer, 75.—In Bewerly, Mr. John Dyson, 86.—In Lynn, widow Rebecen Parrot, 87.—In Middleborough, Dea. Perez Thomas, 77.—In Monson, Mr. William Stacy, 83; Mrs. Mabel, wife of said William, 77.—In Sherburne, Mr. James Bullard, 65.—In Hingham, Capt. Demerrick Stodder, 60; Mrs. Caty, reliet of Mr. Elijah Beal, 78.—In Danvers, Mr. Jonathan Day, 32.—In Plymouth, on the 3d inst. Henry Warren, Esq. 64.—In New-Bedford, Mr. Wm. Card, 86, late of Newport.—In Sandwich, Mr. Jeremiah Dean.—In Nantusket, Zenss Ceffin, 64; Mr. Silas Folger, 65.—In Westhampton, Mrs. Euniee Wright, reliet of Mr. Reuben W. 81.

In Effingham, N. H. Richard Moulton Esq. 36. On the lat inst. when within two ods of his house on his return from a cornfield, he was struck with lightning and instantly killed.—In Epsom, Mr. Samuel Martin, 66, a revolutionary soldier.—In Portsmouth, Mr. Nathaniel Lyde, of this city, 35, killed by being overturned in a gig.

In Augusta, Me. Dea. John Dutton, 46.—In Wells, Miss Theodosia Wells, 37, daughter of the late Judge Wells, of that place. While reading, she is supposed to have had a fit, and her clothes taking fire from the candle; she was so badly burned, as to occasion death in a few hours.

she was so badly burned, as to occasion death in a few

In Middlebury, Vt. Darius Tupper, a soldier of the rev-

In Middlebury, Vt. Darius Tupper, a soldier of the revolution, 76—was with Montgomery in the campaign of 1776, and proved himself a good soldier.

At Little Rock, Arkansas, Gen. Edmund Hogan, a native of Georgia, and member of Arkansas Legislature. He was killed in a personal rencounter with Andrew Scott Esq. occasioned by a political dispute.

In Londonderry, Vt. Capt. John Warner, 80.—In Sultivan, Dea. Josiah Seward, 70, one of the first settlers of the town, who was in Bunker Hill fight.—In Roxbury, N. H. Robert Eunes, Esq. 74; Mrs. Prudence Carpenter, 83, which is the settlers of the town, who was in Bunker Hill fight.—In Roxbury, N. H. Robert Eunes, Esq. 74; Mrs. Prudence Carpenter, 83, when the settlers of the town, who was in Bunker Hill fight.—In Roxbury, N. H.

Robert Emes, Esq. 74; Mrs. Prudence Carpenter, \$3, wife of Mr. Eben. Carpenter.—In Keene, Mr. Samuel Osgood, 70; a child of Mr. Michael Metcalf, jr.; a child of Mr. Clark Wilson.

POONAH PAINTING.

Mrs. BARTLETTE from New York, respectfully in-forms the Ladies of this city, that she has taken lodgings here for a short time, and will give instruction in this clo-quent accomplishment. The method is entirely new, and it is but a few weeks since it was first taught in America. lliancy and blending of colours, it surpasses all concer tion of the former Style; but the greatest supremacy it possesses over the ordinary Method, is that a knowledge of it may be acquired in six or seven days, even by those who possess no taste in drawing and no knowledge of the use of the pencil. Specimens of Sattin, Vellum, and Velvet, may be seen on application at the house of Mr. Henry Payson, in the new block south of the old Court House, or at the Stationary of Messrs. Cummings & Hilliard.

July 18.

WALKER'S GLANCE. JUST received, and for sale by LINCOLS & EDMANDS 19 Washington Street, A Glance at Mr. Dean's 120 Res-sons for being a Universalist. By J. Walker, Pastor of a Clurch in Paris, Maine. Price 25 cents. July 18.

NEW BOOKS.

JUST Received and for sale by Peirce & Williams
No. 20 Market st. REMAINS OF REV. CARLOS
WILCOX, Aute Pastor of the north Congregational
Church in Hartford, Conn. A Glance at "Dean's 120 Rea-Church in Hartford, Conn. A Giance at Joseph States, Pastor ons for being a Universalist." By J. Walker, Pastor of the Church in Paris, Me. July 18.

SCOTT'S BIRLE.

SCOTT'S BIBLE.

JUST Published and for sale by RICHARDSON & LORD,
A new edition of Scott's Family Bible in 5 Vols. Quarto;
stcreetype edition, from the London standard edition,
with the Author's last corrections & improvements. J.18. HANDEL AND HAYDN COLLECTION.

Handel and Haydn Collection of Church Music, sixth dition. Just published and for sale by Richardson & Lord. July 18. THE FAMILY ALTAR; consisting of Prayers for

THE FAMILY ALTAR; consisting of Prayers for Family Worship, and for the Sick and the Mourner: with Practical Reflections on the New Testament. By the Rey. Edward Rudlege, A. M. Rector of Christ Church, Stratford, Conn. "And the ark of the Lord continued in the House of Obededom the Gittite three months, and the Lord blessed Obededom and all his household." 2 Samu-

Just published and for sale by R. P. & C. WILLIAMS, No. 79 Washington Street. july 18.

NEW BOOK,

JUST Published The American Common Place Book
of Prose consisting of eloquent and interesting passages
from American Prose writers.

July 18.

6w. 144 Washington Street. July 18. 6w.

BOARD WANTED

clerks in store

BY two young gentlemen, clerks in stores, in a small private family where there are few or no other boarders—A line addressed to M. S. and left at this office will be attended to.

July 18. BOARD IN THE COUNTRY.

A Family or a few Ladies or Gentlemen may be accommodated with Genteel Boarding at the House of the subscriber on Mistros Hitt.—The situation in pleasant and healthy, and the Communication with the City by a number of daily Stages easy and convenient—those who wish to board in the Country can call and view the House, &c. SAML, SWIFT

POETRY.

For the Boston Recorder.

THE BAPTISM. She stood up in the meekness of a heart Resting on God, and held her fair young child her bosom, with its gentle eyes Folded in sleep, as if its soul were gone To whisper the baptismal vow in Heaven

The prayer went up devoutly, and the lips Of the good man glow'd fervently with faith, That it would be, even as he had pray'd; And the sweet child be gather'd to the fold Of Jesus. As the holy words went on, Her lips mov'd silently, and tears, fast tears Stole from beneath her lashes, and upon The forehead of her beautiful child lay soft With the baptismal water. Then I thought That to the eye of God that mother's tears Would be a deeper covenant, which sin And the temptations of the world, and death, Would leave unbroken, and that she would know In the clear light of Heaven, how very strong The prayer which press'd them from her heart had been In leading its young spirit up to God.

MISCELLANEOUS.

For the Boston Recorder. POLLOK'S COURSE OF TIME.

It is happy for the Reviewer that when criticism, as in the present instance, is disarmed by affecting circumstances, the excellencies of the book under consideration are so striking as not to need the contrast of its blemishes. The auto need the contrast of its blemishes. The author of the Course of Time is dead—and were the monument which he has left behind him less likely to perpetuate his name as a poet and a Christian, we could not find it in our hearts to speak harshly of one who has died so early, and made, in this day of vain literature, an effort so decided to purify the perverted "wells of

The Course of Time is a "Poem of Ten Books." It opens with an invocation to the Eternal Spirit," disavowing all desire for ornament of style, and asking only for power "to utter as it is the essential truth." It then takes for its time a period subsequent to the judgment, and represents two celestial beings walking "on the hills of immortality," when a stranger arrives in heaven. After greetings have been exchanged, he accounts for the agitation of his manner by a description of his journey in which he had passed hell. A description of the "worm that never dies," terribly graphic, and some other of the phases of misery conclude his narration. He then asks for an explanation, and is referred by them to an "ancient bard of earth," who was

better competent to inform him.

The description of their flight over heaven in search of him is very beautiful:

So saying, they linked hand in hand, spread out So saying, they linked hand in hand, spread out Their golden wings by living breezes fanned, And over heaven's broad champaign sailed serene. O'er hill and valley, clothed with verdure green That never fades; and tree, and herb, and flower, That never fades; and many a river, rich With nectar, winding pleasantly, they passed; And mansion of celestial mould, and work Divine. And off delicious music, sung By saint and angel bands that walked the vales, Or mountain tops, and harped upon their harps, Or mountain tops, and harped upon their harps, Their ear inclined, and held by sweet constraint

The story is now transferred with a fine poet ical invention to the "ancient bard," who goes on with the main subject of the book—the Course of Time. Among the passions which prevailed after the fall, he dwells much upon fame, and this gives the author an opportunity to speak of himself, which he does in a way at once touching

The following passage in the description of a christian mother's death, we think one of the most exquisitely beautiful we have ever seen:

nost exquisitely beautiful we have ever seen:
She made a sign
To bring her babe—'twas brought, and by her placed.
She looked upon its face, that neither smiled
Nor wept, nor knew who gazed upon't, and laid
Her hand upon its little breast, and sought
For it, with look that seemed to penetrate
The heavens—unutterable blessings—such
As God to dying parents only granted. As God to dying parents only granted, For infants left behind them in the world. "God keep my child," we heard her say, and heard No more: the Angel of the Covenant Was come, and faithful to his promise stood Was come, and faithful to his promise stood Prepared to walk with her through death's dark vale. And now her eyes grew bright, and brighter still, Too bright for ours to look upon, suffused With many tears, and closed without a cloud. They set as sets the morning star, which goes Not down behind the darkened west, nor hides Obscured among the tempes; of the sky, But melts away into the light of heaven.

There is a fine description of Byron-too long for insertion, and an apostrophe to the sea,
"Th' eternal bass
Of nature's anthem," which is full of sublimity.

extract from the description of the resurre Now starting up among the living changed,
Appeared innumerous the risen dead.
Each particle of dust was claimed: the turf,
For ages trod beneath the careless foot
Of men, rose organized in human form;
The monumental stones were rolled away;
The doors of death were opened; and in the dark
And loathsome vault, and silent charnel house,
Moving were heard the mondread boxes that some And loathsome wault, and silent charnel house, Moving were heard the mouldered bones that sought Their proper place. Instinctive every soul Flew to its clayer part: from grass-grown mould, The nameless spirit took its ashes up, Reanimate: and merging from beneath The flattered marble, undistinguished rose The ggeat—nor heeded once the lavish rhyme, And costly pomp of sculptured garnish vain. The Memphian mummy, that from age to age Descending, bought and sold a thousand times, Irefull of curious antiquary, stowed. In hall of curious antiquary, stowed, Wrapt in mysterious weeds, the wondrous theme Wrant in mysterious antiquary, stower,
Wrant in mysterious weeds, the wondrous theme
Of many an erring tale, shook off its rags;
And the brown son of Expyt stood beside
The European, his last purchaser.
In vale remnute the hermit rose, surprised
At crowds that rose around hun, where he thought
His slumbers had been single: and the bard,
Who fondly covenanted with his friend
To lay his bones beneath the sighing bough
Of some old lonely tree, rising was preased
By multitudes, that claimed their proper dust
From the same spot: and he, that richly hearsed,
With gloomy garniture of purchased wo,
Embaimed in princely sepulchre was laid,
Apart from vulgar men, built nicely round
And round by the proud heir who blushed to think
His father's lordly elay should ever mix
With peasant dust—saw by his side awake
The clown, that long had slumbered in his arms.
As we said before we have no disposition

As we said before we have no disposition to criticise this book. The occasional lameness of a line, the unmusical inversion of the style, except where his ardor carries him above it, and one or two instances of bad taste and familiarity in figures, are defects that might be dwelt upon but it would be no satisfaction to us, and a profanation certainly, to the feelings of every reader.

It is written in a spirit of the most pure and fervent piety, and must and does leave a saluta-ry impression. We cannot, indeed, go so far as who prefer it to Paradise Lost; but we d think that with the exception of one or two of the "great lights of poetry," it is the finest spe-simen of contemporary poetical genius.

The Charleston Observer states that the church lately under the pastoral care of Rev. T. C. Henry, deceased, have invited Rev. Professor Church, of Franklin College, Georgia, to become

FOREIGN MISSIONS.

To the Secretaries, Treasurers, and Executive Committees of Auxiliary Societies, and to the Secretaries, Treasurers, and Collectors of Asso-

DEAR BRETHREN AND PRIENDS,-In the co DEAR BRETHREN AND FRIENDS,—In the course of a few months, upon which we are now entering, the annual collections for aiding missionary exertions among the heathen will be made throughout many Auxiliary Societies. The Prudential Committee feel constrained to address a few brief considerations, on the subject of the personal exertions, which may rightfully be expected of those who have consented to assume a special direction and agency, and have pledged themselves to co-operate in the great design of sending the Gospel through the world.

Though the list of donations, in this number, exhibits an encouraging result, for which we would be grateful, the attentive reader of the Herald must have observed, in several late numbers, a great deficiency of the sum, which the

tentive reader of the Herald must have observed, in several late numbers, a great deficiency of the sum, which the monthly lists, on an average, must present, in order to sustain and augment the operations of the Board. In several parts of our country, as it has been recently ascertained, there has not been activity enough in the friends of the missionary cause to prevent a diminution in the sums contributed. This diminution has not been occasioned, it is believed, by the conviction, that too much has been given by the same contributors at any time hitherto, nor by any alleged inability to give more than has ever yet been given; but it is represented as having occurred rather by inattention, and the want of a feeling of responsibility.

tion, and the want of a feeling of responsibility.

Nothing can be more clearly established, than that the church will not discharge the duties to which she Christian church will not discharge the duties to which she is invited, unless her members, to a great extent, ascertain what these duties are, and persevere in a cheerful, resolute, and thorough performance of them. In order that the existing organization may answer the ends for which it was designed, the following things are necessary.

1. That much labor and pains should be expended, in making known the claims of the heathen to all classes of people in our Christian community.

people in our Christian community.

2. That this labor should be assumed with cheerfulness and alacrity by a competent number of persons, in every city, town, and village, where well informed Christians can 3. That while activity and enterprize are essential to

the thorough management of any Association, or Auxilia-ry, there is a great advantage in having individuals of some e and an established character employed in making ap

age and an established character employed in making applications to their fellow Christians.

4. That the great subject of delivering the world from
spiritual bondage and bringing men into the glorious liberty
of the sons of God, should be presented to the minds of it
with the greatest simplicity, and in its native dignity. The
subject is so grand and noble, that it commends itself to evconsiderate men.

with what consistency can the Christian nome demand of missionaries, that they remain faithful, industrious, diligent, self-denying, and supremely devoted to the work of the Lord, while the members of our highly to the work of the Lord, while the members of our highly favored churches easily excuse themsolves from taking even a moderate share in this same divine work! How can any Christian man or woman be justified, in dismissing all care on this subject, and refusing to take any responsibility! Let it be said once more, though it has been many times repeated already, that this cause belongs to the church at large; that every professed disciple of Christ, and every earl friend of his species, has a share in it; and that if the real friend of his species, has a share in it; and that if the great body of Christians do not make the cause their oren, the wants of a world periodical with little relief during the present generation.

[Miss. Hera'd. on, the wants of a world perishing in sin must remain

GOOD NEWS FROM FRANCE. A correspondent of the New York Observer writes

as follows.
There are in Paris two Reformed French Churches, and four pastors; two of whom are decidedly evangelical, and preach the Gospel faithfully and boldly. There is one Lutheran Church, and three pastors; also a Swiss minister, who was expelled from the church of Geneva, on account of his holding the doctrines of the Reformation, preaches to a small congregation assembled in a private dwelling. There is in Paris a Bible Society, which was established in 1818, whose Auxiliaries in different parts of France, amount to more than one hundred:-the Society for Evangelical Missions, established in 1823:—the Tract Society, in 1822, which has distributed nearly seven hundred thousand tracts: -the Committee of Sabbath Schools, formed in 826:—the Protestant Society " de Prevoyance," in 1825. This consists of several hundreds of ersons, each of whom pays about three francs [sixty cents] a month, and whenever any one is reduced by misfortune in his worldly circumstances, he derives his support from the fund which is thus maintained:—the Society for Christian Morals, consisting both of Catholics and Protestants, the object of which is to suppress lotteries, to oppose the slave trade, to regulate prisons, to the number of capital punishments, and to promote 'he cause of religious liberty. In the course of the last year, a very able work has been written here on the subject of capital punishments which has produced a strong impression on the public mind, and promises to be followed by pernanent beneficial effects. There is also a ety for elementary instructions, which, like the one last mentioned, unites both Catholics and Protestants. Of these Societies, the first, second, sixth and seventh, in the order in which l have noticed them, publish a bulletin, or periodical journal. They have all their annual meetings during one week in April, which are conducted substantially in the same manner with ours in Several of these Societies are principally indebted, not only for their prosperity but their existence, to Mr. W., a countryman of We close our extracts with the following original urs, whose name is associated with more than ours, whose name is associated with more than one benevolent enterprise, not only here, but on our side of the Atlantic. According to a recent estimate, there are in France 269 pastors in 90 Reformed Churches, and 219 pastors in 35 Lutheran Churches. The number of pastors has now probably increased by 30 or 40 more. There are among these a considerable number of de-cidedly evangelical men, and I am happy to learn that the number is increasing every year. There are two Theological Seminaries in France; one at Montauban, the other at Strasburg. The professors are said to be generally lax in their re-ligious views, though at Montauban, there are 20 or 30 students who embrace the evangelical doctrines. I must not omit to mention a Society in Paris, of which I have had an interesting account, consisting of about 25 persons, who meet once a week, at four different he ouses in rotation, for conversation on experimental religion.

THE LAST STRUGGLES OF INFIDELITY. We doubt if there was ever such a desperate effort to rally the scattered forces of infidelity in this country, and particularly in this State, as there is at present. Ephemeral periodicals, and scurrilous handbills, written in the spirit of the nether world, and apparently regardless of either truth or decency, are springing up in various places, with the avowed purpose of opposing the Sabbath, Foreign and Domestic Missions, and, in general, all the benevolent operations of the day. Some of them go so far as to vent the most horid blasphemies against the Bible, and against EHOVAH himself.

While it is lamentable indeed that any should be so hardened in unbelief, it may be the occa-sional struggles of infidelity are useful to the church, and to society at large, by leading men to examine more fully the evidences of Christian-ity, and to see more clearly the depravity of the human heart. The result of such inquiries ever has been, and ever will be, the triumph of truth, and the confusion of all who oppose its progress.

N. Y. Obs.

Decline of Neologism in Germany .- A recent letter from Germany gives the following interesting statements:—" Nor is this country destitute of numerous and might advocates of the Cross. Heterodoxy is on the decline. Many theologians. whom much learning had made mad, and who, whom standing on the pinnacle of their reason and philosophy, grow dizzy, and lost themselves in the labyrinth of their speculations, have dis-

covered their folly, and, like humble penitents, have returned to the plain simple doctrines o the Gospel of Christ, and proclaim them with the fervor of hearts warmed by the love of God, shed abroad through Jesus Christ. Unitarianism, or, as it is here termed, Rationalism, is los-ing ground, and many, who a few years ago had exalted reason to sit in judgment upon revelation and the things of God, that far transcend its circumscribed capacity, have come back, wept bit-terly over their errors, and are now marching in the ranks of their Redeemer .- Chr. Obs.

For the facts related in the following anecdote, we have responsible name .- Ed. Roch. Obs.

Infidelity " weighed in the balance and found want mg.

A certain infidel, standing upon the shore of the Canandaigua Lake, having a raft of lumber prepared to sail, entered upon a long argumen-tative discourse against the Christian Religion; in which he asserted in bold terms that there was no God, nor any such thing as an immortal soul
—that it was no matter how a man conducted in life; for when he died that would be the end of him. In a few minutes after he had finished this discourse, having started with his raft, and the lake being very rough, he was in great danger of being drowned. The bold Inudel, now suspended between life and death, the fears of hell took hold upon his soul, and he began to call upon God for mercy. His loud and piercing cries reached the ears of the bystanders on both shores. After about fifteen minutes he was de-livered from his perilous situation. Being asked by one, why he was so frightened, his pale expressive countenance alone answered the qustion.— He has since been heard to say, "I will never ad-

vocale my old principles again."

It is hoped that this providential admonition will result in good to his soul.

Another .- Nothing gained by working on "the

Sabbath. - Co. N. Y., where the Sabbath must have been almost forgotten, a carpen-ter had the frame of a mill prepared for raising on Saturday afternoon; and such was his impa-tience to see it up, that he invited men to raise it on Sunday; which was accordingly done. The frame not being sufficiently secured, it fell, one bent against another—but the last one, being supported by a lug pole, stood, and the other rested against it. A number of the tenons were broken; and the frame was so much injured that. in the opinion of the informer, it would cost \$40 For the Boston Recorder.

SUICIDE. Unfortunately for me, Messrs. Editors, several of my ancestors have put a period to their exis-tence and have entailed on me a kind of desire to commit a like act. I find this desire very much increased and strengthened whenever I hear or read accounts of suicides. The effect produced is not exclusively confined to me, but is perhaps more general in its application then most persons are apt to imagine. Suicides should be treated as they really are, too horrid to be thought of, never to be printed; and there would be fewer

Should you continue the practice of publishing them, perhaps ere long you may have to record the death by suicide of your subscriber, X. Y. Z.

Remarks .- If our correspondent reads other papers, he must have observed that we are much more sparing than is common in giving accounts of murders, and robberies and suicides. We have not supposed, however, that an occasional notice of such outbreakings of depravity is entaer wrong, or dangerods. It is certain that the sacred writers record instances of self-murder; and we always understood them to bold them up as warnings, not only against the final and fatal act, but against the most distant tendencies to such an event. The propensity and desire of our correspondent, which he seems inclined to consider as hereditary, is alarming and almost unaccountable. But let him resist and overcome it in the strength of divine grace, and make his life happy by serving Christ and his generation with all his might. Thus doing, he will forget his sorrow, and daily say " My times are in thine hands; all the days of my appointed time will I wait till my change come.

THE SABBATH.

Messrs. Editors,-A question is found in the Recorder of June 13, in the following language-'How far may a minister travel on the Sabbath to preach the Gospel?'—Lest that question should receive no other answer than that which is given to it by the inquirer, I have attempted one, with the hope that some evil may be prevented that would be likely to result from the position which the writer has taken. I must, however, be permitted to say, that I am happy to feel that nothing, in the remarks of this writer, is calculated to do, in the way of argument, any injury. On the other hand, the scruples which he speaks of as having troubled him in the commencement of his ninistry; and the practice that he adouted of riding during other hours than those of the Sabbath; with the very frank acknowledgment, that he has ' never yet been able to settle the question with all the precision and evidence that he could wish;'-connected with the confident declaration of his ' Axed opinion' now, that it is ' lawful and expedient for a minister to travel six or seven miles on Sabbath morning, rather than before, when it is his duty to attend public worship at such a distance from his family'—all these things, together with his argument in relation to the vi-olation of the fifth commandment, in giving offence to the memory of one of his godly ancestors ' who was accustomed to ride six uniles on the Sabbath to hear the Gospel-when not favoured with preaching nearer;' all this with other similar arguments, would do more, it is hoped, to favour what I conceive to be a right example on the part of ministers than it could do to promote the practice which the writer favours. And here let me ask him, if he has not cause to be alarmed, with the power that he has acquired of quieting a faithful

"Conscience," and persuading himself to do what once he could not do without some rebukes. I have been grieved that such a communication should appear, from a minister of the Gos-pel:—especially at such a time as this. For many years past, I have knowledge that some minis sters, and many Christians, would have seen with pain, these sentiments expressed. But at the present time, when something like proper exertions are beginning to be made for the sanctifica tion of the Sabbath, such sentiments appear both as ill-timed, and incorrect, as it would appear at this moment in a Christian minister to send forth an avowal of the propriety of making a moder-ale habitual use of ordent spirits, and his deter-mination to do so. And here may be expressed what I believe to be the only just and safe principle on the subject in question. It is the same, as on the other;—the principle of entire abstinence. And the only proper answer to the question. to preach the Gospel? no farther than is necessary.

He would not be likely to live so far from his He would not be likely to live so far from his own place of worship as to make a long ride necessary for Sabbath morning. If it is necessary for him to ride several miles to preach to a destitute Congregation, which he could not reach on Saturday, let him do so. In common exchanges, if necessity requires that he should be at home with his family, or the sickness of his family presents the plea of mercy that he should remain with them until Sabbath morning, let him remain in peace and ride with a conscience void main in peace and ride with a conscience voi of offence on the morning of the day of rest, to his place of labour. The Sabbath was made for man, and not man for the Sabbath. But let not this liberal allowance of the Lord of the Sabbath' be perverted, to promote a profanation of this holy day;—and what else is needed to constitute a profanation, than to perform any unnecessary labour in the hours that God has sanctified?

I need not say that the practice which the writer justifies is labour-or work for man or beast or both. And in any given case, if it is not unnecessary, that is a case with which these remarks

have no connexion.

If it is unnecessary, it is a violation of the command: In it thou shall not do any work—thou nor thy son-nor thy daughter-nor thy man-ser oant-nor thy maid-servant-nor thy cattle-nor thy stranger that is within thy gates. - These interesting words suggest many thoughts concerning the labour that would be created, for these dif ferent classes of agents, by the practice contended for. But the designed length of this article will

not admit of expressing them here.

If it should be necessary they may be expressed hereafter:—with some farther thoughts about the reasons sometimes assigned by ministers for the liberty which they take in this particular.— In the mean time let me assure the writer of that communication, that many of his brethren have long been 'able to settle the question' debate, without any doubt remaining; and that such a practice as he vindicates is in their view unlawful and inexpedient .- If they are weak in this yet let not the weak brother be of-fended—and let the writer have so much regard to the feelings of his brethren, (if there can be no other reason,) as to be influenced to another course of conduct for their sake.

A BERKSHILE MINISTER.

For the Boston Recorder.

Messes. Editors,—I highly approve of the preliminary remarks of "A Layman," in your No. for July 4. May they prove useful to the ministry and to the laity. For these remarks he has my most cordial thanks. They appear worthy of the high character, which he sustains among his Christian friends. Perhaps I ought to be more grateful still for his faithful reproofs, however, cutting. These I doubt not are the however cutting. These, I doubt not, are the wounds of a friend; and could be view my bleeding heart, he would not probably wish them to be more deep, or more painful. To be accused more deep, or more painful. of profaning the holy Sabbath, and of "raising in self-justification; to be publicly accused of these crimes, by one so loved and honored, cannot but fill me with grief. I do not know that I am guiltless of these offences. If herein I have really erred, it is my ardent wish to discover, deplore and forsake my sins. O that my dear brother would show me wherein I have of-fended. Is it criminal to travel on the Sabbath, to attend public worship, or to preach the gos-Is it criminal for ministers to exchange professsional labors? Or does the criminality con-sist wholly in travelling for the purpose of exchange, whether the distance be longer or shorter? I hope my brother will not consider these question as "quibbles," If I ever made inquiries in simplicity and godly sincerity, with an earnest design of being informed. I trust these are of the number. That he may have the best possible opportunity to convince me of my sin, if I am really guilty, I will state the facts, which he has already implicitly condemned.

For the purpose of exchanging, I have been reconstructed to travel on the Sabbath a consider.

accustomed to travel on the Sabbath a consider able variety of distances; which, according to the best estimation that I can now make, are nearly as follows: 40 rods, two miles (both in the same town,) 21-4, 3, 31-2, 4, 5, 6, 7. A greater distance I did not travel on the Sabbath, without some very special and urgent reason. It may be proper to state, that with the exception of a few rods, the roads were remarkably smooth and level. Were all these journeys violations of the sacred rest? If not, which are to be exculpated, and which condemned? If my brother will have the goodness to tell me, 1 will endeavor to make my defence, or-to make my confession

I should not be very much surprized, if it should finally be acknowledged on all hands, that the grand question at issue, is, How far, under favorable circumstances, a minister may travel on the Sabbath, for the purpose of exchanging.

For the Boston Recorder. Messrs. Editors,-A correspondent inquires whether some plan cannot be devised by the Glass-Factory Companies, that their workmen may rest with others on the day set apart as the Sabbath; Could you, or some other friend to the Lord's day, and the souls of men, devise a way to effect this object, you will confer a great favour on

PARENTAL.

BEGIN TO EDUCATE YOUR CHILDREN EARLY What is the object of education? To form he character. How is this to be done? Not by ssons, but principally through the influences of example and circumstance and situation. How oon is the child exposed to these influences? From the moment it opens its eyes and feels the pressure to its mother's boson; from the hour that it becomes capable of noticing what passes around it, & knowing the difference of one thing from another. So powerful are the gradual & unoticed influences of these early months, that the infant, if indulged and humoured, may grow into a petty tyrant at 10 months old; and tottle about at years a selfish, discontented, irritable thing, that very one but the mother turns from with disgust During this period every human being is making his first observations & acquiring his firstexperi ence; passes his early judgments, forms opinions, acquires habits. They may be ingrained into the character for life. Some right and some wrong notions may take such firm hold, and some impressions, good or bad, may sink so deep, as to be with scarcely any force eradicated. There is no doubt, that many of those incurable crookednesses of disposition, which we attribute to nature, would be found, if they could be traced, o have originated in the early circumstances of life. Just as a deformed and stinted tree is so, not from any natural perversity of the seed from which it sprung, but from the circumstances of the soil and situation where it grew.

Journal of Education. THERE IS A MORAL ATMOSPHERE IN A HOUSE.

There is a climate in a parent's house, there is combination of circumstances to whose influence the child is exposed, which may not be de-tected or described, and which does more than all things else to temper his mind, to give the tone of his dispositions, to form his principles and hab-And the only proper answer to the question.— its, and to determine the growth, form, and stature of his whole character. If it be a deleterious influence, precept and exhortation will not

prevail against it. Give exhortation and advice as you please—you might as well declaim against the malaria of Rome, or the enfeebling breath of the equatorial regions. It is an influence flowing from the character of the parents and other members of the family, and the arrangements of the house hold. the house-hold, and their familiar conversation and modes of speech, the conduct of their unguar-ded hours, their little preferences, their favorite tastes and whims—in short, all that they do them-selves, and all that they say of others. This is an influence over the child's heart which is nev-er interrupted. When you think not of it, it is operating. When you have forgotten that you operating. When you have forgotten that your offspring is present, it is operating. If it be of a tendency contrary to the language of your advice, tendency contrary to the language of your advice, it thwarts that advice. It puts a powerful and irresistible negative on every admonition.—It contradicts every profession, and sets at nought every expostulation. When you observe this, and see that your words are fruitless, you think your child ungrateful, self-willed, perverse. But where does the blame lie? Is it wholly on his part?—Believe us. no.—ib. Believe us, no .- ib.

The Rev. Rowland Hill, who is now nearly 90 ears of age, and his faculties but little impaired, spoke thus in his sermon on Sunday, 11th May, respecting the repeal of the Corporation and Test Acts: "bless God that I have lived to see the repeal of this abominable act, which required year to the required you to take an oath that you had received the sacrament before you could hold any worldly office."

THE JUVENILE MISCELLANY,
FOR July, 1828, is just published by PUTNAM &
HUNT, 362, Washington Street.
CONTENTS.

The Little Wood Merchant; The Complaint of the
Rose; Vacations and Amusements; The Affectionale Brother; George Pendleton; Scripture Illustrations; The Little Sisters; The Orphans; Logograph; Tale Benzers;
Food of Animals; Key to Conundrums; The Present;
Answer to Riddle; Enigma; The Velocipede; Answer to
Guess Whom; Conundrums; Enigma; Paper and Printing; Disobedience.

CF THE COURSE OF TIME. THE COURSE OF TIME.

JUST published, and for sale, by PEIRCE & WIL
LIAMS, No. 20, Market Street.

The Course of Time. A Poem. In Ten Books. By

Robert Pollok, A. M.

(C) This admirable work has been warmly commended
in the first periodicals of England and America. July 4.

TALES OF PETER PARLEY.

JUST published, The Tales of Peter Parley about Europe, with 60 engravings.

(2) This work is on the plan of Peter Parley's Tales of America, and is esteemed still more entertaining and useful. S. G. GOODRICH, 141, Washington St.

July 4.

POLLOK'S RALPH GEMMELL; or the Banks POLLOK'S RAIPH GEMMELL; or the Banks of the Irvine, a Scottish Tale, illustrating the happy reconciliation of a family, and the power of religious truth. By Robert Pollok, author of "The Course of Time." Second edition, just published and for sale at James Loring's Cornhill Sabbath School Bookstore.

The above impressive narrative, by the distinguished and highly gifted Robert Pollok, author of "The Course of Time," is written in a style of singular beauty, and gives a just representation of actual events in the bitter persecutions for religion, of which Scotland was the devoted country.

The Course of Time, a Poem, in ten books. By

Robert Pollok.

The Young Pilgrim, or Alfred Campbell's return to the East, and his travels in Egypt, Asia Minor, &c. with li

plates.
Caroline Lindsay, the Laird's Daughter. 'The Pastor's Tales. A cheap edition of Dunallan, or Know what you Judge. For sale by JAMES LORING, 132, Washington

TREDUCTION OF PRICES-M. S. S. U. THE Managers of the Massachusetts Sabbath School Depository hereby give notice that many of the publications of the American S. S. Union have been reduced in price, and may be had at the Denository in the basement story of the Stone Church, Hanover Street, Boston. story of the Stone Church, Hanover Street, Boston. Among the various motives which have induced to the adoption of this measure, one is that the extended influence and operations of the American Union have created an immense demand for their publications, and given the ability of producing Books at a lower rate by the vast multiplication of copies.—A large variety of other publications of similar character to the above named are received at the Depository, and additions will constantly be made of such similar character to the above names are recently be pository, and additions will constantly be made of such as are approved, and valuable for Sabbath School Libraries.

Samuel N. Tennky, Agent
June 20. tf of the Mass. Sab. Sch. Dep'y.

MERINO SHAWLS, LEGHORN BONNETS, RICH FANCY AND CHEAP GOODS,
JUST received from New-York and for sale by JAMFS
T. Hobart, No. 91, Washington Street, nearly opposite
State Street, Rich Fancy Goods,
Consisting of Etoffe Satines—Satin Brilliants—Bland
Barege, entirely new articles for ladies full dresses—Plain
Plaid and Figured Cote Palys and Bateste, do. do. Siks
—Superfine Black Levantines—Satin do.; mixed Camblets
and Pongees—Rich Silk—Gauze and Barege Hdks, and
Scarfs—Ribbona—French Calicoes, small figured—do.
Grecian Cross, do. Plaids in imitation of the Rich Plaid
Silks—India Swiss and French wrought Musin Dresses Silks-India Swiss and French wrought Muslin Dresses

Silks—India Swisa and French wrought Musim Dresses and Pelisses. do. do. Muslims. Also,

Cheap Goods,

Calicoes, 10 cts. do. good 12 1.2 do.; superfine 1 stilling—Cottons 1 yd. wide, 10 cts.—Cambric, 1 shilling—Cravats 1 yd. wide, 1 shilling—Hoes and Gloves, 12 1.2 cts.—Raw Silk Mantles, 3 yards long 1 1.2 wide \$3.00 do. scarlet \$4.00 do. Square Shawls, \$2.50—togahes with a great wright of goods at countly low prices.

do. scarlet \$4,00 do. Square Shawis, \$2,00—together was a great variety of goods at equally low prices.

Merino Shawis and Leghorn Bonnes.

Scarlet Merino Mantles, from 12 to \$40.—dlack do. do. from 11 to \$30.—White do. do. from 9 to \$50.—do. Square Shawis—Scarlet Orange, Black and White, from 5 to \$25.

Thibet Shawis all colors and prices do. Aaw Silk do. Valencia—Bolivar and Misses Leghorn Nounets—Hats and Crowns, do.—Full size Gipseys do., asking in all one of the largest assortments of Merino Shawis and Leghorn Bounets to be found in the city, all of which will be sold at the lowest prices for each or short credit.

June 13. is the sold.

District of Massachusetts, to wit: District Clerk's Office Be it remembered, That on the twenty-third day of June D. 1828, in the fifty-accord year of the Independence of the United States of America, Samuel G. Goodrick, of the said district, has deposited in this office, the title of a

following, to wit;
"Outlines of Chronology, Ancient and Modern; being an introduction to the Study of History. On the plan of the Rev. David Blair. For the use of Schools. Accom-

panied by a Chart."

In conformity to the act of the Congress of the United States, entitled "An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the auhors and proprietors of such copies, during the time thereis mentary to an act, entitled, an act entitled 'An act suppi-mentary to an act, entitled, an act for the encouragement of learning, by securing the copies of maps, charts, and books to the authors and proprietors of such copies during the times there in mentioned; and extending the benefits there-ofto the arts of designing, engraving and etching hatemal and other prints.'

27. 4w. of the District of Massachusdis.

District of Massachusetts, to wit: District Clerk's Office BE it remembered, that on the 2d day of July, A. D. 1829, and in the 52d year of the Independence of the United States of America, Samuel G. Goodbrieh of the said District, have deposited in this office the title of a book, the right whereof he claims as proprietor, in the words belowing, to wit:—

Outlines of Political Economy, on the plan of the Ber David Blair. Adapted to the use of Schools in the Units s of America.

tates of America.
In conformity to the act of the Congress of the U. State In conformity to the act of the Congress of the University of the convergement of learning securing the copies of msps, charts, and books, to the thors and proprietors of such copies, during the times the in-mentioned; "and also to an act entitled "An act plementary to an act, entitled, an act for the encourage of the copies, during the copies of msps, charts, and the copies of the ment of learning, by securing the copies of maps, che and books, to the authors and proprietors of such of during the times therein mentioned; and extending henefits thereof to the arts of designing, engraving senefits thereof to the strength of the streng

of the District of Massachus

FOR sale, one of the best Pews in the broad asset Rev. Dr. Beecher's meeting house. Apply to Am Haskell, Market Street. Haskell, Market Street.

NO. 30...

VALIDITY Unitarians ge of Baptism in th our Saviour, an clergymen. S ed their congreg that rite, or end wishes of the ca decide which o sistent with itse cancy they attac somewhat perple validity of Bapt a Unitarian cler It is but an ea-absolutely essen pensable to mee dom, and cancel dom, and cannot the rules of that

badge of such me be put on, & so p Do Unitarian the others do no over whom the s Holy Ghost" has in connexion was ripturally band the tenderness which needs relie

I may be told have been unprint themselves, and crime, and been the validity of be questioned. I gard to a case of gard to a case of tually put on, in meaning; for he man, believed all consecrated form it as Christ design very thing, which does not remove it

But the Unitar to attach the mea suppose Christ a "Father, Son an conveyed the sent is designated; and is designated; and validity of the cer to the name of the and mean by it Go attribute of God; but mean God the the Holy Ghost, badge from that use of membership in G It will afford me this question answ this question answ

SPECIMEN OF

"The grand re an eternal life of h disobedience are m ing threatened in it Examiner, No. 1.

There are two re ments of disobedies asserted, it by no n this means, "made contrary, they are great body of the language of the scri eternal duration. import, it allows re ment will be some therefore, diminis is threatened. It I It render the " ter part, the apostle conciliation, of less important object.

But, in the see

punishments of the definite language, but a single passar mark. MATTHEW into everlasting into life eternal: minreov-eis Con punishment-into the word eternal m nexion as in the ot that in the one cas in the other indefin of reason for such circumstance conn mands that its imp Numerous other examples of what guage of scripture as clear, and as ext ang the future puni pecting the future r a principle which you limit the latter the same duration

Now will a cand trust in a religion wh sophistry, and false the above quotation who wish to sink the darkness, in order place a system of the who wish a sure for them in their delusi sophistry, or false i word to its right me MEANING his create who resist it, shall go those who are con Larg. "He that hear!"

"All things are la are not expedient." "Wherefore, if p fend, I will eat no lest I make my broth

No doubt these in ten made the founds